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A

COMPANION

FOR THE

FESTIVALS AND FASTS

OF THE

CHURCH OF ENGLAND:

WITH

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De.

COLLECTS AND PRAYERS

FOR EACH SOLEMNITY.

By ROBERT NELSON, Esq.

THE THIRTY-THIRD EDITION.

The Righteous shall be in everlasting Remembrance. Ps. cxii. 6.

Seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us. Heb. xii. 1.

Deo Beneficiorum ejus, solemnibus festis & diebus statutis, dicamus sacram quasque memoriam; ne volumine temporum ingrata subrepat oblivio. *S. August. de Civit. Dei*, lib. x. c. 4.

Grandis Labor, sed grande Præmium, esse quod Martyres, esse quod Apostoli, esse quod Christus est. *S. Hieron. ad Eustach. de Cast. Virg.*

LONDON:

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ROBERT NELSON, Esq. the pious Author of this excellent Book, was born the 22nd of *June*, 1656, being the Son of Mr. *John Nelson*, a considerable *Turkey* Merchant of *London*, and *Delicia* his Wife, Sister to Sir *Gabriel Roberts*, a *Turkey* Merchant also of the same City. His Father dying when he was young, he was left to the Care of his Mother, and her Brother Sir *Gabriel*, who being made his Guardian, was very careful of the Education of this his Nephew, who was indeed beloved by every one, being a most beautiful Youth, and of fine natural Parts. He was for some Time at St. Paul's School, in *London*; but the principal Part of his Education was under a private Tutor in his Mother's House, from whence he went to *Trinity College*, in *Cambridge*, where he was entered Fellow-Commoner. He married the Lady *Theophila Lucy*, Relict of Sir *Kingsman Lucy*, and Daughter of *John* late Earl of *Berkeley*. His Lady enjoyed but an ill State of Health; for the Recovery of it, he passed over with her into *France*, and went to *Aix-la Chapelle*, where he continued some Time, and afterwards proceeded on his Travels through *France*, *Italy*, and *Germany*. Never was any *Englishman* known to be more caressed in all the Foreign Courts which he visited, as the many Letters written to him from Princes, Ministers of State, and Persons of Distinction, do abundantly testify. Nor was he less esteemed in *England*, his Acquaintance being generally among such as were most remarkable for Piety and Learning, of whom the good Mr. *Kettlewell* was one: I here particularly mention him, because to him we owe Mr. *Nelson's* first engaging in this useful Work; which whosoever reads, will find it no small Addition to the Pleasure and Advantage he shall

reap by it, to consider that it is the Work of a fine Gentleman and one who never entered into holy Orders; because this will show what Injustice those Men do to our most Holy Religion who represent it as a morose, narrow-spirited Institution, fit only to be practised by Hermits and Recluses. Mr. *Nelson*'s other Qualifications, of a comely Personage, a genteel Deportment, and a fair Fortune, were so far from being inconsistent with that genuine Spirit of Piety which always showed itself in him, that they were no small Ornaments to it: Those external Endowments of Nature and Fortune served to set off and make his Virtue the more amiable and captivating; as his Virtue made those, which are by themselves unworthy to be esteemed, appear as real Accomplishments.

His Corpse was deposited in the New Burying-Ground in *Lamb's Conduit Fields*, then first consecrated on that Occasion. A square Monument was afterwards erected over him, containing, on the four Sides of it, the following Inscription, drawn up by *George Smalridge*, Lord Bishop of *Bristol*.

H. S. E.

ROBERTUS NELSON, *Armiger*.

Qui,

Patre ortus *Johanne* Cive Londinensi,
Ex Societate Mercatorum cum Turcis commercium
Habentium, Matre *Deliciis* Sorore
Gabrielis Roberts Equitis aurati, ex eadem
Civitate & eodem Sodalitio, uxorem habuit
Honoratissimam Dominam *Theophilam*
Lucy, *Kingsmanni Lucy* Baronnetti viduam,
Progenie filiis *Johannis* Comitis de BERKELEY
[illegible] quam Aquisgranum usque valetudinis
[illegible]em lubenter
[illegible] terminum

Summo amore fovit, morte divulsam
Per novem annos superstes plurimum desideravit.
Literis Græcis & Latinis,
Quas partim in Schola Paulina,
Partim intra domesticos parietes didicerat,
Linguarum Gallicæ & Italicæ peritiam
Lutetiæ & Romæ agens facilè adjunxit.

In omni ferè Literarum genere versatus,
Ad Theologiæ studium animum præcipuè appulit:
Et felici pariter memoriâ atque acri judicio pollens,
Antiquitatum Ecclesiasticarum scientiâ,
Inter Clericos enituit Laicus.
Peragratâ semel atque iterum Europâ,
Postquam diversas Civitatum
Et Religionum formas exploraverat,
Nullam Reipublicæ administrandæ rationem
Monarchiæ domi constitutæ præposuit,
Cæteras omnes Ecclesias Anglicanæ longe posthabuit,
Hanc ipsi semper caram
Beneficiis auxit,
Vitâ exornavit,
Scriptis defendit.
Filius ipsius obsequentissimus,
Et propugnator imprimis strenuus.
Nulla erat bonorum Virorum communitas,
Aut ad pauperum liberos sumptu Locupletiorum
Bene instruendos,
Aut ad augendam utilitatem publicam,
Aut ad promovendam Dei gloriam instituta,
Cui non se libenter socium addidit.

Hisce studiis & temporis & opum
Partem longè maximam impendit.
Quicquid Facultatum supererat,
Id ferè omne supremis tabulis
In eosdem usus legavit.
Dum id sibi negotii unicè dedit, Deo ut placeret,
Severam interim Christianæ Religionis,

Ad quam se composuit, disciplinam
Suavissima morum facilitate ita temperavit,
Ut hominibus perraro displiceret:
In illo enim, si in alio quopiam mortalium,
Forma ipsa Honesti mirè elucebat,
Et amorem omnium facilè excitabat.
Cum Naturæ satis & Gloriæ,
Bonis omnibus & Ecclesiæ
Parum diu vixisset,
Fatali Asthmate correptus
Kensingtoniæ animam Deo reddidit,
Vitæ jam actæ recordatione lætus,
Et futuræ spei plenus.
Dum Christianum Sacrificium rite celebrabitur,
Apud Sanctæ Cœnæ participes,
NELSONI vigebit memoria.
Dum solennia recurrent Festa & Jejunia,
NELSONI Fastos jugiter revolvent Pii:
Illum habebunt inter Hymnos & Preces,
Illum inter sacra gaudia & suspiria
Comitem pariter & adjutorem.
Vivit adhuc, & in omne ævum vivet,
Vir pius, simplex, candidus, urbanus:
Adhuc in Scriptis post mortem editis,
Et nunquam morituris,
Cum nobilibus & locupletibus miscet colloquia;
Adhuc eos sermonibus
Multa pietate & eruditione refertis
Delectare pergit & instruere.
Ob. 16. Jan. Ao. Dom. 1714.
Ætat. suæ 59.

THE

PREFACE.

I THINK myself so far obliged by that Respect that is usually paid to the candid *and* charitable Reader, *as to acquaint him, before he engages, with what he may expect from the following* Treatise: *The* Design whereof *is an* Attempt *to rescue the* Festivals *and* Fasts *of the* Church *of England, not* only *from the* Prejudices *of those who have not yet reconciled themselves to* Her *Constitution: but chiefly from the* Contempt *and* Neglect *of such as profess themselves* Her *obedient Members, who own* Her Authority *in indifferent Things, and who, upon all Occasions, praise and extol the* Piety *and* Usefulness *of such Institutions. And farther, humbly to offer such Aid and Assistance to* well-disposed Minds, *that they may be enabled to improve all these* holy Seasons, *to the Advantage of their Immortal Souls, and to the securing that* Eternal Rest *that remains to the* People of God. Heb. iv. 9.

In order to this Purpose, I have, in the Preliminary Instructions, *endeavoured to clear the* Observations *of the* Festivals *and* Fasts *from those* Objections *they were most exposed to; and have made it my Business to set them in such a* Light, *as may best discover their Beauty and Excellency. And*

indeed, except we will acknowledge some Power in the Church, *to determine the* Modes *and* Circumstances *of* Public Worship, *and to oblige us in* indifferent Matters, *it is impossible there should be any settled Frame of Things in any Christian Society in the*
1 Cor. xiv. 40. *World. The* Rule *that is laid down by St.* Paul, *for the Conduct of all Christian Churches is,* that all Things be done decently, and in Order; *in which, as it supposes a Power in our* Governors *to determine these* decent *Things, and to prescribe the necessary* Order, *and is, moreover, a* Measure *for them to proceed by in establishing their* Injunctions; *so it must necessarily imply an* Obligation *in us that are* governed *to submit to such Determinations, and to obey such Regulations; not from any binding Power in the Nature of those Things that are enjoined, by Virtue of that* Obedience *we owe to* lawful Authority; *which is so plainly and positively inforced upon us in the* holy Scriptures. *For those Things that the* Laws *of* God *have not made necessary* Duties *by being commanded, or* Transgressions *by being forbidden, are* indifferent *in their own Nature, and may be determined either Way by* lawful Authority; *and those that are Subjects ought to yield Obedience to such Determinations, because they are*
Heb. xiii. 17. *commanded to* obey those that have the Rule over them, and to submit themselves.

Thus it is the Duty of all Christians to humble

themselves before God with Fasting *and* Prayer: *Frequently to admire and adore the infinite Wisdom and Goodness of God in the* Mysteries *of our* Redemption: *Thankfully to acknowledge those* Advantages *we have received from the Labours of the* Apostles, *who by miraculous Gifts and Graces, were fitted to convert the World. But as to the certain* Seasons, *when these Duties are publicly to be performed, and as to the Way and Manner of discharging them, that must be left to the Determinations of our* lawful Governors; *for what we are obliged to perform at some Times, cannot be less a Duty when* lawful Authority *enjoins a certain Time for the performing it. And if we consider that the* Foreign Churches *have preserved in their Communion several Festivals, and that the Remains of Christianity, which still subsist in the* Greek *Church, are very much owing to the solemn* Observation *of their* Feasts *and* Fasts, *there is not the least Reason we should refuse Obedience to such Institutions as are owned by the* Protestant Churches *abroad, and have had so good an Effect in a* Church *otherwise over-run with Ignorance under the* Oppression *of* Infidels.

Conf. Poh. Artic. 17. August p. 34. Helvet. c. 24. *Ricaut's* State of the *Greek* Church, p. 15.

As for those who profess these Principles, *they ought to attend to the true Consequences of them, which would oblige them to pay such Regard to* Days *set apart by the* Church *for Holy* Uses, *as to*

frequent the Public Assemblies, *and to join in all the Acts of* Public Worship, *and to make them* serviceable *to those* Ends *for which they were* instituted. *It is highly probable, from* All Sundays *in the Year being placed at the Head of the* Festivals, *that it was the Intention of those that compiled the* Liturgy, *that they should all be observed after the same Manner, not only with* Prayers *and* Thanksgivings, *but with* Rest *from ordinary* Labour. *And this, I think, farther appears from the Words*
Can. xiii. *of the* Thirteenth Canon, *wherein* all Manner of Persons within the Church of *England* are enjoined to keep the *Lord's Day*, commonly called *Sunday*, and other *Holy-Days*, according to God's holy Will and Pleasure, and the Orders of the Church of *England*, prescribed in that Behalf; that is, in hearing the Word of God read and taught, in private and public Prayers; in acknowledging their Offences to God and Amendment of the same; in reconciling themselves charitably to their Neighbours, where Displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of *Christ*, in visiting the Poor and Sick, using all godly and sober Conversation. *And that the People might not neglect their Duty in this*
Can. lxiv. *Particular*, every Parson, Vicar, or Curate, is obliged to give Notice every *Sunday*, whether there be any Holy-Days, or Fasting-Days the Week

following; and if he shall wittingly offend, being once admonished thereof by his Ordinary, he is to be censured according to Law, until he submit himself to the due Performance of it. *Yet Custom, which in Time comes to be a Law, or the Interpreter of it, hath made this* Rest *from ordinary* Labour *upon all* Festivals *impracticable; so that the best People content themselves only with more solemn Devotions on most of the* Holy-Days, *and think they satisfy their Obligations at such Times by seriously attending the* Divine Service, *and joining in all the Acts of* Public Worship, *it not being evident that more is expected by our* Governors.

But thus much we certainly owe, not only to the Justice *of our* Principles, *but out of Respect to those that are not Friends to the* Constitution *of the* Church; *for how can we suppose they will be prevailed upon to observe* Days, *when we pay no Regard to them ourselves; or if when we distinguish them from other* Days, *it is only by our* Vanities *and* Follies; *by our* Excess *and* Intemperance, *by dedicating them to* Pleasure *and* Diversion, *when* Piety *and* Devotion, *the great End and Design of their* Institution, *is so much neglected?*

Upon this Occasion, I think it a great Piece of Justice *to acknowledge and commend the* Pious *and* Devout Practices *of the* Religious Societies, *who in*

this Point, as well as in many others distinguish themselves by their regular Conformity *and* Obedience *to the Laws of the Church; for they constantly attend the* public Assemblies *upon such* holy Seasons. *And till they can communicate* regularly *in their own* Parish Churches *upon such* Days, *they embrace those Opportunities that are provided, there being* two *Churches in* London *employed for that Purpose; where they as duly receive the Blessed* Sacrament *upon all* Festivals, *as they perform all the other Acts of* Public Worship. *How they spend the* Vigils, *in preparing their Minds for a due* Celebration *of the ensuing* Solemnity, *is more private, but not less commendable. And the great Care they take to suppress the Dawnings of* Enthusiasm, *and to discountenance the first Appearances of any* vicious *Practices amongst their Members; and the Methods they impose before* Delinquents *are entirely reconciled, or totally rejected, is such a Preparation of the Minds of the* Laity, *for the Reception of that* Discipline, *which is wanted in the* Church, *that if ever we are blessed with what good Men wish for, and bad Men fear, these* Religious Societies *will be very instrumental in introducing it, by that happy Regulation which prevails amongst them. And while they pay that Deference they profess to their* Parochial Ministers, *and are ready to be governed by their* Rules *and* Orders *to the Judgment of the* Reverend Clergy; I *cannot apprehend but that they must be very serviceable to the* Interest *of* Re-

St. Mary le Bow, and Saint Dunstan in the West.

View of Religious Societies, Ord. 3.

ligion, *and may contribute very much to revive that true* Spirit *of* Christianity, *which was so much the* Glory *of the* Primitive *Times. And I see no Reason why Men may not* meet *and* consult *together, to improve one another in* Christian Knowledge, *and by mutual Advice take Measures how best to further their own* Salvation, *as well as promote that of their Neighbours; when the same Liberty is taken for the* Improvement *of* Trade, *and for carrying on the* Pleasures *and* Diversions *of Life. And if at such* Meetings *they shall voluntarily subscribe any certain* Sums *to be disposed of in such* Charities *as shall seem most proper to the* Majority *of their* Members, I *cannot imagine how this can deserve Censure, when the liberal Contributions of* Gentlemen *to support a* Horse-Race, *or a* Music-Meeting, *have never been taxed with the least* Illegality.

And as for those Objections which are urged against these Societies *from some* Canons *of the* Church; Can. 12. lxxiii. *they seem to be founded upon a Misunderstanding of the Sense of those* Canons; *the first whereof was designed against the pernicious Opinions of the* Anabaptists, *and the latter only against such* Meetings *and* Consultations *as tended to the* impeaching *or* depraving of the Doctrine of the Church of *England*, or of the Book of Common Prayer, or any Part of the Government or Discipline now established in the Church of *England; neither of which Conse-*

quences can justly be charged upon a Body *of* Men, *who make it a chief* Qualification *in the electing their Members, that* they be such as own and manifest themselves to be of the Church of *England,* and frequent the public holy Exercises of the same.

View of Religious Societies, Order 2.

I have, for the Sake of those who not only own the Principles *of the* Church, *but are resolved to give the best Proof of it by their regular conforming to the* Laws *of that* Society *whereof they are Members, endeavoured to give some short Account of each* Festival *and* Fast, *and have offered such* Heads *of* Meditations, *as may, if thoroughly digested, contribute to their Improvement in most of the* Virtues *of a* Christian Life.

They that are acquainted with Ecclesiastical History, *know what imperfect* Sketches *we have of many of the blessed* Apostles, *and that we are left to guess at their indefatigable Labours by the happy* Effects *of them: Christianity having by their Means been diffused, in the Space of about* thirty *Years after our Saviour's Death, not only through the greatest Part of the* Roman *Empire, but having extended itself as far as* Parthia *and* India *All the* Sacred Remains *of that Kind are collected with so much* Learning *and* Judgment *by my worthy Friend the Reverend Dr.* Cave, *that whatever I have advanced upon their* Festivals, *without Quotations,*

may be found in his Lives *of the* Apostles; *from whence I have taken the Liberty to borrow what I thought might contribute towards the perfecting my Design; the* Criticisms *of their* History, *which are omitted, are more proper to entertain the* Curiosity *of the* Learned, *than the* Devotion *of well-disciplined Minds.*

And indeed what Arguments *can prevail upon Men to engage them to keep a* Conscience void of Offence, *that may not be deduced from the frequent Meditation of the* Mysteries *of our* Redemption? *What Means so proper to perfect our Natures, as to set before ourselves the* Examples *of the* Primitive Saints, *who excelled in the* truest Wisdom? *It is the unhappy Method of the World to form* Christian Heroes *upon* Pagan *Models, which should make it no Wonder that so few Christian* Princes *distinguish themselves by what is properly their Glory; but if we design to attain that Happiness the blessed* Saints *now enjoy, we must tread in their Steps; and to acquire true Firmness and Resolution of Mind, we must propound for our Imitation the* Examples *and* Patterns *of those* holy Men *gone before us, who in their respective Ages, have given remarkable Testimonies of their* Faith *in* God, *and constant* Adherence *to his* Truth.

Among those crying *Abominations, which like*

a Torrent *have overspread the Nation, this Age seems to distinguish itself by a* great Contempt *of the* Clergy, *than which, I think, nothing can be a greater Evidence of the decayed State of Religion among us. This* barbarous *and unchristian Practice, setting all particular Reasons aside, can be resolved into nothing so surely, as into that great* Looseness *of* Principles *and* Corruption *of* Morals, *which have too much infected all* Ranks *and* Orders *of Men; for though it may pass for a current Maxim among some, that* Priests of all Religions are the same; *yet I am of the Opinion, it will appear a much truer Observation by Experience,* That they of all Religions, that contemn the Priesthood, will be found the same, both as to their Principles and Practice, sceptical in the one, and dissolute in the other. *To remedy, if possible, this great Evil, I have endeavoured, upon the* Ember Fasts, *to explain the Nature of the* several Offices *in the* sacred Function, *to show the* Authority *of their* Commission, *the* Dignity *of the* Priesthood, *and those* Duties *the* Laity *owe to their* spiritual Superiors. *If these* Subjects *make any Impression upon Men's Minds, as they will most certainly, if calmly and seriously considered, it will startle the boldest Sinner, to find that in contemning this* Order *of* Men, *he* affronts *his* Maker; *and in despising the* Ministers *of the* Gospel, he despiseth him that sent them.

Luke x.16.

If ever a Convocation *should think fit to revise the* Catechism *of the* Church, *to whose* Authority *and* Judgment *an Affair of that Nature ought to be entirely submitted, it is possible they may find it necessary to add some* Questions *concerning those who have the* Power of administering Sacraments, *and how they receive* such an Authority, *and what* Duties *are* owing *by* God's Word, *to our* spiritual *Guides. Because such sort of* Instructions, *early instilled into tender Minds, might in the next* Generation *retrieve that Respect to the* sacred Order, *which we so* scandalously *want in this, and they would have this further Advantage, that they would be a Means of keeping Men stedfast to the* Communion *of the* Church, *and of preserving them from falling into* Schisms, *even in a State of Persecution; from the Possibility of which no human Establishment can secure the* Church *of* God, *while she is* Militant *here upon Earth. And till this can be effected, it is to be wished the* Reverend Clergy *would more frequently instruct the People in such* Duties; *the Want of which necessary* Knowledge *makes the Principles of* Church Communion *so little understood, that Men* are tossed to and fro, and carried about with every Wind of Doctrine, Eph. iv. 14. by the Slight of Men, and cunning Craftiness, whereby they lay in wait to deceive. *I am very sensible great* Modesty *hath prevailed upon them to*

divert their Thoughts from this Subject, lest it should be interpreted a preaching up themselves; *but the same Fears may as well prevent* Parents *from instructing their* Children, *and* Masters *their* Servants, *in those Duties that relate to themselves; and since the* Reason *does not hold good in one Case, it cannot be thought conclusive in the other. And if, after all,* People *will* misinterpret *the Discharge of their Duty, though never so necessary, I hope they*
2 Cor. 6. *will think fit, with St.* Paul, *to approve themselves the* Ministers of God, by evil Report, as well as good Report, as Deceivers and yet true, *rather than neglect what may have so great an Influence upon the* Welfare *of those* Souls *committed to their* Charge. *And I dare undertake for those whose* Modesty, *as before observed, too often with-holds them from* magnifying *their* Office *as they justly might: that they would not only be content, but very much rejoice to assist in all* spiritual Affairs, *such as shall make* Application *to them on those* Accounts; *and take it for a great Comfort and Encouragement to their Labours, if they could find their* Parishioners *ready upon all Occasions to consult them in the* Concerns *of their* Souls, *either for the* Instruction *of their* Ignorance, *for the Resolution of their* Doubts, *for* Direction *in order to the avoiding or withstanding* Temptations, *for their* Consolation *under* Trials *and* Afflictions, *or for*

the best Method of obtaining Pardon *of their* Sins, *and* quieting *their* Consciences.

I have long thought a Design of this Nature might be serviceable to the Interest *of* Religion, *and might contribute something towards reviving the* Piety *and* Devotion *of the* Primitive Times; *to which I wish we were as conformable in our* Practices, *as I am well satisfied we are in our* Doctrines. *It is for this Reason I have ventured to make this* Essay, *not knowing how better to employ that* Leisure *and Command of* Time *which the good* Providence *of* God *has entrusted me with, than by consecrating it to* this Service; *depending upon the same good Providence that suggested the* Thought, *to enable and support me in the* Execution *of it. And I hope a* Layman *may be allowed at least to express his* Desire *to see* Religion *flourish, when so many in the same Rank, make bold Attempts, in those* vile *and* wicked Pamphlets *that daily abound among us, to undermine the* Christian Priesthood, *and to* ridicule *the* Mysteries *of our* Redemption: *The mischievous Consequences whereof the* State, *as well as the* Church, *may feel, if not timely prevented.*

I am not much concerned for those just Censures *the world may fix upon the* Meanness *of this* Performance; *the* Design *of it will, with good*

People, atone for many Imperfections: Besides, a Man of moderate Attainments *may be serviceable to those that have lesser* Degrees *of* Knowledge, *as also, to such who, though they may have* Capacity, *yet have not* Leisure *nicely to inquire into those Matters. And provided I can but in the least Manner promote a* Sense *of Religion among those that want it, or contribute to the* Increase *of it where it is already entertained, I shall be much better pleased than to deserve the Praises of the most accomplished* Critic.

Upon this Account I have chose to throw the whole Subject of these Papers into a catechetical Form: hoping thereby they may become more universally instructive; *for many can judge of the* Force *of an* Answer *who are very much puzzled to follow* Reason *through a Chain of* Consequences.

And if there be any such Readers *as shall be prevailed upon by my weak Endeavours to become more careful, and solicitous about the one* Thing necessary; *and shall be persuaded or enabled to improve the* Holy Seasons *of the* Church *to the Advantage of their Souls; let* God's holy Name have the Glory, *who was pleased to bless the meanest* Instrument *in so great a* Work. *Let me only beg the* Favour *of their* Prayers, *that when, upon such Occasions, they prostrate themselves at the* Throne *of* Grace, *and*

approach the holy *Altars of God, they would, in the* Fervour *of their* Devotions, *offer up a* Petition *for the* unworthy Author: *that among all the* Changes and Chances of this mortal Life, his Heart may surely there be fixed where true Joys are to be found; *and that while he is solicitous about the* Salvation *of others, he may not fall short in* securing *his own.*

All Saints, 1703.
Ormond Street.

ROB. NELSON.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-Day, on which the Rest depend, is always the first *Sunday* after the first full Moon which happens next after the *One and Twentieth* day of *March*. And if the Full Moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of St. *Andrew*, whether before or after.

Rogation Sunday, *Ascension Day*, *Whitsunday*, *Trinity Sunday* } *is* { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } After *Easter*.

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

ALL SUNDAYS in the Year.

The Days of the Feast of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. PAUL.
- The Purification of the Blessed Virgin.
- St. MATTHIAS the Apostle.
- The Annunciation of the Blessed Virgin.
- St. MARK the Evangelist.
- St. PHILIP and St. JAMES the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. BARNABAS.
- The Nativity of St. JOHN BAPTIST.
- St. PETER the Apostle.
- St. JAMES the Apostle.
- St. BARTHOLOMEW the Apostle.
- St. MATTHEW the Apostle.
- St. MICHAEL and all Angels.
- St. LUKE the Evangelist.
- St. SIMON and St. JUDE the Apostles.
- All Saints.
- St. ANDREW the Apostle.
- St. THOMAS the Apostle.
- The Nativity of our Lord.
- St. STEPHEN the Martyr.
- St. JOHN the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-Week.*
Monday and *Tuesday* in *Whitsun Week.*

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin MARY.
- The Annunciation of the Blessed Virgin.
- EASTER DAY.
- ASCENSION DAY.
- PENTECOST.
- St. MATTHIAS.
- St. JOHN BAPTIST.
- St. PETER.
- St. JAMES.
- St. BARTHOLOMEW.
- St. MATTHEW.
- St. SIMON and St. JUDE.
- St. ANDREW.
- St. THOMAS.
- ALL SAINTS.

Note, That if any of these Feast-days fall upon a *Monday*, then the Vigil or Fast day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING OR ABSTINENCE.

I.

The Forty Days of Lent.

II.

The Ember-Days at the four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after { the first *Sun.* in Lent / the Feast of *Pentecost.* / *September* 14. / *December* 13.

III.

The Three Rogation Days, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or *the Ascension of our Lord.*

IV.

All the *Fridays* in the Year except *Christmas Day.*

PRELIMINARY INSTRUCTIONS

CONCERNING

FESTIVALS.

Quest. *WHAT do you mean by* Festivals?

Ans. Days set apart by the Church, either for the Remembrance of some special Mercies of God, such as the Birth and Resurrection of *Christ*, the Descent of the Holy Ghost, *&c.* or in Memory of the great *Heroes* of the Christian Religion, the Blessed Apostles, and other Saints: who were the happy Instruments of conveying to us the Knowledge of *Christ Jesus*, by preaching his Gospel through the World; and most of them attesting the Truth of it with their Blood.

Q. *Of what* Authority *is the Observation of these Festivals?*

A. They are of Ecclesiastical Institution; agreeable to Scripture in the general Design of them, for the promoting of Piety; consonant to the Practice of the Primitive Church, as appears by the joint Consent of Antiquity.

Q. *Are not* Holy-days *enforced by the* Laws *of the Land?*

A. When upon the *Reformation* the Liturgy was settled and established, such Days were enjoined to be observed; as plainly appears by the Statutes of *Edward* VI. and though these Laws were abrogated by Q. *Mary*, yet they were revived in the first Year of Q. *Elizabeth*, and continued in the first of K. *James*. And when upon the Restoration, K. *Charles* II. issued out a Commission for the reviewing of the Liturgy, and making such Alterations as should appear to be fit and necessary; the Alterations made by the Commissioners were brought to

2 & 3 Ed. VI. cap. 1. & 19. 5 & 6 Ed. VI. cap. 3.

the Convocation then sitting, where they were *Synodically* agreed upon, and the King and Parliament confirmed all these Proceedings, as the *Act of Uniformity* testifies: In which the Rubric and the Rules relating to the Liturgy are established by Royal Authority as well as the Liturgy itself.

Q. *But is not the* Observation *of Days* superstitious?

Deut. xviii. 10. Lev. xix. 26. Gal. iv. 10, 11.

A. There is an Observation of Days certainly superstitious, if not idolatrous, since in *Deuteronomy* an *Observer of Times* is declared an Abomination to the Lord: And it is one of the Provocations for which the *Gentiles* were driven out of the Land. And the *Galatians* are reproached by St. *Paul*, for observing *Days and Months, and Times and Years;* which appeared to him so criminal, that upon this Account he feared the Labour he had bestowed upon them had been in vain.

Q. *What* Kind *of* Days *are they whose* Observation *is here condemned?*

A. Such as were dedicated by the Heathens to their false Gods, or such as were observed by them as lucky or unlucky Days; these being the Abominations of the Heathens condemned in *Deuteronomy:* Or those of the *Jews*, which, though abrogated, the Judaizing Christians attempted to impose upon the *Galatians,* as necessary to Salvation; contrary to the Apostle's Endeavours of setting them at Liberty in the Freedom of the Gospel; and to the Doctrine of *Salvation* by Christ *alone*, which might justly make him afraid of them.

Q. *Is the* Observation *of such* Days *as are in Use among* Christians *forbidden in Scripture?*

A. No: Because God, who had in Abomination the *Observer of Times*, doth himself ordain several Feasts to be observed in Memory of past Benefits; as the *Feast of the Passover, of Weeks*, and *of Tabernacles.* Besides, our Saviour kept a Feast of the Church's Institution, *viz. the Feast of Dedication:* And the common Practice of all Christian Churches

and States, in appointing and keeping Days of public Thanksgiving and Humiliation, is Argument sufficient to prove, that in the common Sense of Christians it is not forbidden in Scripture.

Q. *What may be pleaded for such* Days, *from the* Design *of their Institution?*

A. It being not only good, but a great Duty to be grateful and to give Thanks to God for the Blessings we receive from him, it must be not only lawful, but commendable upon the Account of Gratitude, to appoint and observe Days for the particular Remembrance of such Blessings, and to give Thanks for them: The sanctifying such Days being a Token of that Thankfulness, and Part of that public Honour which we owe to God for his inestimable Benefits.

Q. *But do not these* Festivals *restrain the Praises of God to certain* Times, *which ought to be extended to all* Times?

A. No *Duty* can be performed without the Circumstance of Time: And that there is a certain Time allotted for this Duty, tends only to the securing of some Time for the Exercise of the Duty, against the Frailties of Men, and the Disturbances of the World, which otherwise might supplant and rob it of all. And though the Days of Solemnity, which are but few, must quickly finish that outward Exercise of Devotion which appertains to such Times; yet they increase Men's inward Dispositions to Virtue for the present, and by their frequent Returns, bring the same at length to great Perfection. What the *Gospel* enjoins, is a constant Disposition of Mind to practise all Christian Virtues, as often as Time and Opportunity require; and not a Perpetuity of Exercise and Action, it being impossible at one and the same Time to discharge Variety of Duties.

Q. *Is not the* hallowing *unto God more Days than one, against the Meaning of the Fourth Command-ment,* Six Days shalt thou labour; *whence some argue,*

that it is no more lawful for human Authority *to forbid working any of the* six *Days, than to forbid the holy* Observation *of the* Seventh?

A. By the *Solemn Feasts* which were established by God himself, each of them at least of a Week's Continuance, it is manifest that [*Six Days shalt thou labour*] is no Commandment, but expresses only an ordinary Permission of Working: For it could not be but that some Days of these holy Feasts must be of the *six*. And it is not to be thought God would contradict his own Commandment, by a contrary Institution. And therefore, when he commanded that Men should give the *Tenth of their Increase*, he forbad not *Free-will Offerings;* so when he commanded one Day in seven *to be kept Holy*, this hinders not the Church from hallowing to God other Days of the *six:* As the Church of the *Jews*, to whom the Commandment was given, did in the Dedication of the Temple, the Feast of *Purim*, &c.

Lev. xxvii. 32.

Q. *Is not the* Church *of* England *symbolizing with the* Church *of* Rome, *in* hallowing *of* Days, *an Objection against the* Observation *of them?*

A. I apprehend it is not; because Conformity to any *Church*, in such Institutions as tend to promote Piety, and are agreeable to *Scripture* and primitive *Antiquity*, no Way deserves Censure: Neither is the *Church* of *Rome* blameable for hallowing of Days, but for grafting upon them such erroneous and superstitious Practices as are unknown to *Scripture*, and to the purest *Ages* of the *Church:* For which Reason, and many more very substantial, we were forced to separate from her Communion.

Q. *But doth not the Abuse of* Festivals *to* Intemperance *and* Luxury, *make it necessary to have them* abolished?

A. I think this a very terrible Objection, somewhat of the Nature of that of the scandalous Lives of Christians against the Efficacy of the Christian Religion: But as that is an objection not so strong against Christianity, as it is shameful to Christians;

so this perverting of *Holy Seasons* shows only the greatest Depravity of Mankind, in turning their Food into Poison; and no Way reflects upon the Prudence and Piety of the Institution. For as they who are intemperately disposed, do upon these Occasions turn *Feasting*, designed for Hospitality and Charity, into *Luxury* and *Excess;* so the same Men treat the *Lord's Day* with as little Respect, and make the Advantage of Rest and Leisure from their worldly Affairs only an Instrument to promote their Pleasure and Diversions. But I wish Christians would lay this seriously to Heart, and retrieve the Honour of such *Holy Seasons* by the Exercises of Piety and Charity; lest our spiritual Governors should be forced to lay these Festivals aside, as it is certain the Ancient Church was to abolish even some Apostolical Rites, *viz.* the *Agapæ* and *Kiss* of *Charity*, through Men's obstinate Abuse of them.

Q. *Whence arose those* Festivals *in the Primitive Church which were kept in Commemoration of* Martyrs?

A. This Practice seems to be founded upon the Exhortation of St. *Paul* to the *Hebrews*, who, to encourage them to Constancy in the Faith, advises them to be mindful of their *Bishops*, and Governors, who had preached to them the Gospel, and had sealed it with their Blood. *Remember them*, saith he, *which have the Rule over you, who have spoken unto you the Word of God; whose Faith follow, considering the End of their Conversation.* And it is not without Reason that St. *Paul* is thought hereby chiefly to hint at the Martyrdom of St. *James*, the *Bishop* of *Jerusalem*, who not long before had laid down his Life for the Testimony of *Jesus*. Hence proceeded the great *Reverence* People then had for those who suffered for the *Profession* of Christianity, and laid down their Lives for the *Confirmation* of it: Thus the Church of *Smyrna* professed they *worthily loved the* Martyrs, *as the Disciples and Followers of our Lord; and because of their exceeding great Affection*

Heb. xiii. 7.

Euseb. Hist. Lib. 4. c. 15.

to their King and their Master. Upon this Account they thought it reasonable to do all possible Honour to their Memories, partly that others might be encouraged to the same Patience and Fortitude, and partly that Virtue, even in this World, might not lose its Reward.

Q. *How did they use to* observe *these Festivals?*

A. They were wont once a Year to meet at the *Graves of the Martyrs;* there solemnly to recite their Sufferings and Triumphs, to praise their Virtues, to bless God for their pious Examples, for their holy Lives, and their happy Deaths. Besides, they celebrated these Days with great Expressions of Love and Charity to the Poor, and mutual Rejoicings with one another, which were very sober and temperate, and such as became the Modesty and Simplicity of Christians.

Q. *Were these* annual Solemnities *early practised in the* Church?

A. It is certain they were very Ancient, though when they first began is not exactly known. In the Acts of the Martyrdom of St. *Ignatius*, we find that those that were Eye-witnesses of his Sufferings, for this Reason published the *Day* of his *Martyrdom*, (which, according to learned Men, happened about the Year 110), that the Church of *Antioch* might meet together at that Time to celebrate the *Memory* of such a *valiant Combatant* and *Martyr of Christ.* After this we read of the Church of *Smyrna*'s giving an Account of St. *Polycarp*'s Martyrdom (which was *A. C.* 168), and of the Place where they had entombed his Bones, and withal professing that they would assemble in that Place, and celebrate the *Birth-day* of his *Martyrdom* with Joy and Gladness; both in Memory of what he suffered, and for the Exercise and Preparation of those that might hereafter suffer. *Tertullian*, who is very careful in recounting the Practices of the Primitive Church, affirms, that Christians were wont to celebrate yearly the Days of the *Martyrs' Births*, that is, their *Sufferings*, as a Custom received from the *Tradition* of

Act. Mart. Ignat.

Euseb. Hist. l. 4. c. 15.

De Cor. c. 3.

their Ancestors. In *Constantine*'s Time these Days were commanded to be observed with great Care and Strictness; and it was thought a Piece of Profaneness to be absent from the Meetings of the Christians at such Times. And St. *Augustine* makes it a Character of a Son of the *Church*, to observe *the Festivals of the Church.*

De Vit. Con. l. 4. c. 23.

Ser. 258. de Temp.

Q. *Why did they call the* Days *of their* Death *their* Birth-Days?

A. Because they looked upon those as the true Days of their Nativity, wherein they were freed from the Pains and Sorrows of a troublesome World, placed out of the Reach of Sin and Temptation, delivered from this Valley of Tears, these Regions of Death and Misery; and born again unto the Joys and Happiness of an endless Life, an Inheritance incorruptible, that fadeth not away.

Q. *How ought we to observe the* Festivals *of the* Church?

A. In such a Manner as may answer the Ends for which they were appointed: That God may be glorified by an humble and grateful Acknowledgment of his Mercies, and that the Salvation of our Souls may be advanced, by firmly believing the Mysteries of our Redemption; and by imitating the Examples of those Patterns of Piety that are set before us.

Q. *What Manner of* keeping *these* Days *answers these* Ends?

A. We should constantly attend the *Public Worship*, and partake of the blessed *Sacrament*, if it be administered. In private we should enlarge our *Devotions*, and suffer the Affairs of the World to interrupt us as little as may be. We should particularly express our Rejoicing by *Love* and *Charity* to our poor Neighbours. If we commemorate any *Mystery* of our *Redemption*, or Article of our Faith, we ought to confirm our Belief, of it by considering all those Reasons upon which it is built; that we may be able to give a good Account

of the Hope that is in us. We should, from our Hearts, offer to God the *Sacrifice* of *Thanksgiving*, and resolve to perform all those Duties which result from the Belief of such an Article. If we commemorate any *Saint*, we should consider the Virtues for which he was most eminent, and by what Steps he arrived at so great Perfection; and then examine ourselves how far we are defective in our Duty, and earnestly beg God's Pardon for our past Failings, and his Grace to enable us to conform our Lives for the Time to come to those admirable Examples that are set before us.

Q. *What* Command *is there concerning the* Manner *of observing* Festivals *under the* Law?

Deut. xvi. 16, 17. A. That they *should not appear before the Lord empty. Every Man should give as he is able*, &c. Wherein is contained a special Duty, of all, when they came to worship God at these Feasts, *viz.* to bring a Present, a *Heave-offering;* which was a kind of Tribute of Thankfulness unto God, and withal an Acknowledgment of his supreme Dominion over all. According to this Rule, at the *Feast of the Passover*, the *Jews* brought a *Sheaf of the First-fruits of their Harvest* unto the Priest, and he was to *wave it* before the Lord: And, until this was done, they might eat no Corn in the green Ear. And at this Feast they paid their *Firstlings and Tithes of Cattle.*

Lev. xxiii. 17, 22. *At the Feast of Pentecost*, when Harvest was ended, they brought *two wave Loaves* of their new Corn, at which Time also they paid Tithes of Corn, so much as was threshed; and a Tribute also of a *Free-will Offering of their Hand.* To this may be referred the Precept of *not gathering their Land clean*, but that Something should be left for the Poor to glean; which was a secondary Offering to God himself.

Deut. xxiv. 21. At the *Feast of Tabernacles* they offered First-fruits and Tithes of Wine and Oil, which was the Offering of that Season. And in the Commandment of this *Feast*, we also find a Precept of *not gathering the Grapes and Fruit clean*, in Behalf of the Poor.

§

Q. *How far are* Christians *obliged to any* Imitation *in this Particular?*

A. They are certainly bound not to appear before the Lord with empty Hands. It is not enough to give at other Times, but it is a proper *Piece* of the *Worship* to be practised at Holy Seasons. For the Actions of Men in holy Assemblies are not like their private Actions at other Times; for all the Actions in Public are to be accounted as one Action of the whole Body, every Prayer, the Prayer of all as one. Whatsoever Worship God requires of any one alone, the same he requires also of all met together as one, being God of the Body as a Church, as well as of any one Member as a Christian. In reference to *Offerings* in holy Assemblies, thus St. *Paul* ordains, thus the Primitive Christians practised, as is plain from *Justyn Martyr* and *Irenæus.*[2] 1 Cor. xvi.

Q. *How are* Festivals *profaned?*

A. When they are not regarded nor distinguished from *common* Days; when they are made Instruments of Vice and Vanity; when they are spent in Luxury and Debauchery; when our Joy degenerates into Sensuality, and we express it by Intemperance and Excess. And it is a very great Aggravation of our Sins at such Times, to abuse the Memory of the greatest Blessings, by making them Occasions of offending God.

Q. *What are the* Advantages *of a serious Observation of* Festivals?

A. It testifies our great regard to the *Institutions* of the *Church,* and our Obedience to our spiritual Superiors, *to whom we ought to submit, as to those that watch for our Souls.* It fixes in our Thoughts[7] the great Mysteries of our Redemption. It fills our Hearts with a thankful Sense of God's great Goodness. It raises our Minds above the World, and inures us to a sober Frame and Temper of Soul. It kindles a prudent Zeal and Fervour in performing the Offices of Religion; and is very apt to produce a Readiness to do or suffer any Thing for the Name of *Jesus.* Heb. xii.

THE PRAYERS.

I.

For a right Observation of Holy Days. Eph. iv. 12.

ALMIGHTY God, who hast established in thy Church Pastors, and Teachers, and Governors, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ;* make me careful to observe all those Institutions, which are enjoined for these admirable Ends; and always to esteem Days set apart for thy Worship, and dedicated to thy Service, as a great Relief to the Infirmity of my Nature, which is not capable of an uninterrupted Contemplation of thee. Let not the Affairs of this Life, nor my Eagerness in obtaining the good Things of it, so far engross my Thoughts, as to make me neglect those happy Opportunities of working out my own Salvation. Let not the Love of Pleasure prevail upon me to consume them in sensual Enjoyments; but grant that my Rejoicing may be accompanied with Temperance and Moderation, and dispose my Mind, by all the Refreshments of my Body, to serve thee with greater Diligence and Cheerfulness all my Days. Make me constant, at these *Holy Seasons*, in attending thy public Worship, and let me enter thy House with recollected Thoughts, composed Behaviour, and with a thankful and devout Temper of Mind. Let me hear thy Word with serious Attention, and with a particular Application of it to the State of my own Soul. Let me approach thy Altar with fervent and Heavenly Affections, and with firm Resolutions of better Obedience. Let me commemorate the Mysteries of my Redemption with profound Humility, with exalted Thoughts of thy wonderful Goodness, and with thankful Acknowledgments of thy great Love demonstrated to the Sons of Men. Let the mortified Lives of thy Saints raise me above the Pleasures of Sense; and let the Pattern of their Piety and Devotion, their Humility and Charity,

their Meekness and Patient Sufferings, be always so lively imprinted upon my Mind, that I may transcribe their Example in my Life and Conversation: That thus observing these Days of Rest here below, I may celebrate an Eternal Rest with thee hereafter in thy Heavenly Kingdom, through *Jesus Christ* our Lord. *Amen.*

II.

For the Imitation of the Saints.

O LORD God, in whose Sight the Death of thy Saints is precious, and though their Departure is taken for Misery, yet is their Hope full of Immortality; and having been a little chastised, they are now greatly rewarded: Let the Memory of what they endured, support thy Servants who are engaged in Combats and Trials here below. Abate the Power and Malice of their Enemies: that all those who hate and persecute thy Church, may be brought to Repentance, or miscarry in their cruel Designs against it; that thy Name may be celebrated to all Generations; that thy Kingdom and thy Coming may be hastened; that thy Saints may obtain the Consummation of their Bliss by the Resurrection of their Bodies and receiving the Crown of Righteousness, which thou hast prepared for all that put their Trust in thee; and that I with them may praise thy Name for ever and ever. *Amen.*

CHAP. I.

THE LORD'S DAY.

Q. *WHAT Part of our* Time *hath* God *appropriated to his* immediate *Service?*

A. One Day in *Seven*, which he hath commanded to be kept Holy. And we ought the rather to pay Obedience to Divine Authority in this Particular, because it hath liberally indulged the remaining Part of our Time to our own Use.

Q. *What do you mean by* keeping *a Day holy?*

A. Setting it apart for the Exercises of Religious Duties, both in Public and Private; abstaining from the Works of our ordinary Calling, or any other worldly Affairs and Recreations, which may hinder our Attendance upon the Worship of God, and are not reconcileable with solemn Assemblies, and may defeat those Ends for which the Day was separated from common Uses.

Q. *What* Day *was anciently set apart for this Purpose?*

Gen. ii. 3. *A.* The *Seventh:* For God having in six Days made Heaven and Earth, the Sea and all that in them is, he rested the seventh Day and hallowed it.

Q. *What mean you by* God's *resting from his Works?*

A. That the Creation of all Things was finished, and the World entirely made; this *resting of God* being spoken after the manner of Men; and implieth not any Weariness of Him, for *the Creator of* Isaiah, xl. 28. *the Ends of the Earth fainteth not; neither is weary.* It was by the *Ancients* made the *Symbol* of the *Rest* of the *Just* from all their Labours: when all Grief, Sorrow, and Sighing, shall fly away, and God shall be all in all.

Q. *Why was the* seventh *Day, called* Saturday, *commanded to be observed by the* Jews?

A. To be a *Sign* to testify what God they wor- Ezek. xx. 30. shipped; whereby they professed that *Jehovah*, and no other was the God of *Israel*, and consequently was an admirable *Institution* to secure them from Exod. xxxi. 13. *Idolatry.* For, by sanctifying the Seventh Day, after they had laboured six, they avowed themselves Worshippers of that only God, who created the Heaven and the Earth, and having spent six Days in that great Work, rested the Seventh Day; and therefore commanded this suitable Distribution of their Time, as a Badge that their religious Service was appropriated to him alone. And by sanctifying that *Seventh Day*, namely *Saturday*, they professed themselves Servants of *Jehovah* their God,

in a Relation and Respect peculiar and proper to themselves, *viz.* that they were Servants of that God who *redeemed Israel out of the Land of Egypt, and out of the House of Bondage.* For upon the Morning-watch of that very Day they kept for their *Sabbath,* he overwhelmed *Pharaoh,* and all his Host in the *Red Sea,* and saved *Israel* that Day out of the Hand of the *Egyptians.* Deut. v. 15.

Q. *How* far, *and in what* Manner, *doth the Observation bind* Christians?

A. The *Christian* as well as the *Jew,* after six Days spent in his own Works, is to sanctify the *Seventh,* that he may profess himself thereby a Servant of God, the Creator of Heaven and Earth, as well as the *Jew;* but in the Designation of the Day they differ. The Christian chooseth for this Day of *Rest,* the *first Day of the Week,* that he might thereby profess himself a Servant of that God, who on the Morning of that Day vanquished *Satan,* and redeemed us from our spiritual Thraldom, by *raising* Jesus Christ *our Lord from the Dead,* begetting us instead of an earthly *Canaan* to an *Inheritance incorruptible* in the Heavens.

Q. *What* Authority *have we for the Change of this Day from the* seventh *to the* first Day *of the Week?*

A. The Authority and Practice of the holy *Apostles,* the first Planters of Christianity, who therein followed the moral Equity of the Fourth Commandment. For the Deliverance of *Israel* out of *Egypt,* by the Ministry of *Moses,* was intended for a Type and Pledge of the spiritual Deliverance which was to come by *Christ.* Their *Canaan* also, to which they marched, being a Type of that heavenly Inheritance which the redeemed by *Christ* do look for. Since, therefore, the Shadow is made void by the coming of the Substance, the Relation is changed, and God is no longer to be worshipped and believed in as a God foreshewing and assuring by Types, but as a God who has performed the Substance of what he promised. Acts, xx. 7. 1 Cor. xvi. 2. Coloss. ii. 16, 17.

Q. *Why is the first Day of the Week called the* Lord's Day?

A. Not only because it is immediately dedicated to his Service; but because on that Day our Lord *Jesus Christ* arose from the Dead, and rested from the Work of our Redemption which he completed on that Day by his Resurrection.

Q. *How did the* Apostles *and the* Christians *at first observe this Day?*

A. It plainly appeareth from the Scriptures, that the first Day of the Week was their stated and solemn Time of Meeting for public Worship. On
Acts ii. 1. this Day the Apostles were assembled when the *Holy Ghost* came down so visibly upon them to qualify them for the Conversion of the World. On
xx. 7. this Day we find St. *Paul* preaching at *Troas, when the Disciples came together to break Bread;* whereby is understood the Celebration of the Sacrament, or their Feasts of Charity, which were always accompanied with the Eucharist. And the Directions
1 Cor. xvi. 2. the same Apostle gives to the *Corinthians*, concerning their Contributions for the Relief of their poor suffering Brethren, seem plainly to regard their Religious Assemblies on the first Day of the Week.

Q. *How was this Day observed in the* Primitive Church?

Just. Mar. Apol. 2. Plin. Lib. 10 Ep. 97. Orig. lib. 3 cont. Cels. *A.* It appears from *Justin Martyr*, an early Convert to Christianity, and *Pliny* an Heathen, that the Christians of those Times, both in City and Country, had their public Meetings on *Sundays*. In which Assemblies the Writings of the *Apostles* and *Prophets* were read to the People, and the Doctrines of Christianity were farther pressed upon them by the Exhortations of the *Clergy*. Solemn Prayers were offered up to *God*, and Hymns sung in Honour of our *Saviour;* the blessed Sacrament was administered to those that were present, and the consecrated Elements sent to those that were absent. Collections were made for the Relief of the Poor, whether Widows or Orphans, Prisoners or Strangers, or others labouring under Sickness or any Necessities.

Q. *Though the most proper Name of this Day of public Worship, is as* St. John *himself calls it,* The Lord's Day, *did the primitive Christians scruple to call it* Sunday? Rev. i. 10.

A. No; *Justyn Martyr* and *Tertullian* both call it so; because it happened upon that Day of the Week which by the Heathens was dedicated to the Sun; and therefore, as being best known to them, the Fathers commonly made use of it, in their Apologies to the Heathen Governors: and it seldom passeth under any other Name in the *Imperial Edicts* of the first Christian Emperors. Besides, it may properly retain that Name; because dedicated to the Honour of our *Saviour*, who is by the *Prophet* called the *Sun of Righteousness* that was *to arise with Healing in his Wings.* Just. Mar. Apol. 2. Tert. Apol. v. ad. Nation. i. 1. Mal. iv. 2.

Q. *In what Sense may the* Lord's Day *be called the* Sabbath?

A. In that we *rest* on that Day from the Works of our *ordinary Callings*, and all other worldly Employments, and dedicate it to the immediate Worship of God, whose *Service is perfect Freedom.* But by *Scripture, Antiquity,* and all *Ecclesiastical* Writers, it is constantly appropriated to *Saturday,* the Day of the *Jew's Sabbath,* and but of late Years used to signify the *Lord's Day;* so that though the Charge of *Judaism,* upon those that use it in a Christian sense, appeareth too severe, yet upon many Respects it might be expedient but sparingly to distinguish the Day of the *Christian Worship* by the Name of the *Sabbath.*

Q. *Was not the* Sabbath *anciently* observed *as well as the* Lord's Day?

A. Though the Necessity of observing the *Jewish Sabbath* was vacated by the *Apostolical* Institution of the *Lord's Day,* and by our *Saviour*'s having *blotted out the Hand-writing of Ordinances;* whereby it became as unreasonable for any one to condemn a *Christian* for not observing the *Jewish Sabbath,* as it was for neglecting their other *Cere-* Col. ii. 14, 16.

monial Institutions: Yet, in the *East*, where the Gospel chiefly prevailed among the *Jews*, who retained a mighty Reverence for the *Mosaical* Rites; the Church thought fit so far to indulge the Humour of the *Judaizing* Converts, as to observe *Saturday* as a *Festival* Day of Devotion, whereon they met for public Prayers, and for the Exercise of other Duties of Religion, as is plain from several *Passages* in the *Ancients*. But, however, to prevent Scandal, they openly declared, they did it only in a *Christian Way*, and observed it not as a *Jewish Sabbath;* and this Custom was so far from being *universal*, that at the same Time all over the *West*, except at *Milan* in *Italy*, *Saturday* was kept as a *Fast*.

Athan. de Sement. c. 8. Socr. Hist. Eccl. Lib. vi. c. 8. Basil. Epist. 289. ad Cæs.

Q. *What* particular Custom *did the Primitive* Christians *observe in their* Devotions *on the* Lord's Day?

A. They prayed standing; symbolically representing our Resurrection or Restitution by the Grace of *Christ*, by which we are delivered from our Sins, and from the Power of Death. And this Custom was maintained with so much Vigour, that when some began to neglect it, the great Council of *Nice* ordained that there should be a constant *Uniformity* in this Case; and that on the *Lord's Day*, Men should stand when they made their Prayers to God.

Can. 20.

Q. *Is it proper to fast on the* Lord's Day?

A. No: Because it is to be celebrated with Expressions of Joy, as being the happy Memorial of *Christ*'s Resurrection; and therefore whatever savoureth of Sadness and Sorrow ought to be restrained. The Primitive Christians prohibited it with great Severity, and never fasted on it though in the Time of *Lent:* The Heretics, who denied the Resurrection of *Christ*, fasted on all *Sundays*, because they would not honour the Mystery.

Tertul. de Coron. c. 3.

Q. *Did the Christian* Emperors *use their* Authority *to oblige their* Subjects *to keep this* Day holy?

A. *Constantine* and *Theodosius* both prohibited the Profanation of this Day, either by the Works of

Euseb. de Vit. Con. l. 4. c. 18.

Men's ordinary Calling, even of those who are yet Strangers and Enemies to Christianity; or by any public Shews; that the Worship of God might not be confounded with those profane Solemnities. Cod. Just. de Feriis. 1. 3. tit. 12. l. 2. ib. 1. 7.

Q. *How ought Christians to observe this Day?*

A. It is not enough that we rest from the Works of our Calling, but our Time must be employed in all such Religious Exercises as tend to the Glory of God, and the Salvation of our Souls. We must regularly frequent the Worship of God in the public Assemblies, join in the Prayers of the Church, hear his holy Word, receive the blessed Sacrament when administered, and contribute to the Relief of the Poor, if there be any Collection for their Support. In private, we ought to enlarge our ordinary Devotions, and to make the Subject of them chiefly to consist in Thanksgivings for the Works of *Creation* and *Redemption;* withal, recollecting all those particular Mercies we have received from the Bounty of Heaven through the whole Course of our Lives: To improve our Knowledge by reading and meditating upon Divine Subjects; to instruct our Children and Families; to visit the Sick and the Poor, comforting them by some seasonable Assistance; and if we converse with our Friends and Neighbours to season our Discourse with prudent and profitable Hints for the Advancement of Piety; and to take Care that no Sourness and Moroseness mingle with our serious Frame of Mind.

Q. *What seems to be the most* obligatory Duty *upon this Day?*

A. The being present at the *Assemblies of Public Worship*, from which Nothing but Sickness or absolute Necessity should detain us. For the Day being dedicated not only to the Honour and Worship of God, but also appointed to this End, that we might openly profess ourselves Christians, it must be an Argument we are very little concerned to do either, if we abstain from God's solemn Worship at such Times. Nothing troubled the primitive Christians

more, than, when sick and in Prison, or under Banishment, that they could not come to Church; no trivial Pretences were then admitted for any one's Absence from the Congregation, but according to the Merit of the Cause, severe Censures were passed upon them.

Q. *What are the great* Advantages *of the* Religious Observation *of the* Lord's *Day?*

A. It keeps up the *Solemn* and *Public Worship* of God, which might be very much neglected, if it were left to depend upon the Determinations of Human Authority. It preserves the *Knowledge* and *visible Profession* of the *Christian Religion* in the World, when, notwithstanding the great Differences there are among Christians in other matters, they yet all concur in observing this Day in Memory of our *Saviour's Resurrection.* And considering how much Time is taken up, by the greatest Part of Mankind, in providing for the Necessaries of Life; and how negligent and careless they are in the Concerns of their Souls, who flow in Plenty and Abundance; this *stated Season* is highly useful to instruct the *Ignorant* by *Preaching* and *Catechising*, and to put those in Mind of their Duty, who in their Prosperity are apt to forget God. Moreover, by spending this Day in Religious Exercises, we acquire new Strength and Resolution to perform God's Will in our several Stations the Week following.

Q. *Since a great Part of the Duty of the Day consists in* Thanksgiving, *pray what is implied in that* Duty?

A. A due Acknowledgment of God's Blessings; a just Value and Esteem of them; and a Desire and Endeavour to make all possible Returns.

Q. *When may we be said duly* to acknowledge *God's* Mercies?

A. When we do not let them pass undiscerned and unregarded by us, but carefully consider and take Notice of them; and when we do not ascribe the good Things he has given us to our own Deserts

and Endeavours, or to any other Thing or Creature, but only to him. All glorying in ourselves takes from the Acknowledgment of the Giver's Bounty.

Q. *When may we be said to have a just* Value *and* Esteem of *God*'s Mercies?

A. When we retain them in our Memory, and make frequent Reflections upon them; it being natural to remember those Things we highly prize. When we do not grudge or repine at our Portion, but are contented with those Circumstances which the Providence of God has made to be our Lot.

Q. *What Return ought we to make to God as a Testimony of our* Thankfulness?

A. We ought to profess our Dependence upon him, and our Obligations to him for the good Things we enjoy. We ought to publish to the World our Sense of his Goodness with the Voice of Praise, and tell of all his wondrous Works. We ought to comfort his Servants and Children in their Afflictions, and relieve his poor distressed Members in their manifold Necessities; for *he that giveth Alms, sacrificeth Praise.* We ought carefully to obey him in all those Instances wherein he has declared his Will and Pleasure, and be ready to sacrifice the dearest Things in this World, even our Lives, for the Advancement of his Glory, and the Maintenance of his Truth. Eccles. xxxv. 2.

THE PRAYERS.

I.

GLORY be to thee, O my God, who in Compassion to human Weakness, which is not capable of an uninterrupted Contemplation of thee, such as the Saints have above, hast appointed a solemn Day on Purpose for thy Remembrance. Glory be to thee, for proportioning a seventh Part of our Time to thyself, and liberally indulging the Remainder to our own Use. Let me ever esteem it my Privilege and my Happiness, to have a Day of Bp. *Kenn.* for a devout Observation of the Lord's Day.

Rest set apart for thy Service, and the Concerns of my own Soul; to have a Day free from Distractions, disengaged from the World, wherein I have Nothing to do but to praise and to love thee. Give me Grace to Worship thee in my Closet and in the Congregation; to spend it in doing good, in Works of Necessity, Devotion, and Charity, in Prayer, and Praise, and Meditation. O let it be ever to me a Day sacred to divine Love, a Day of heavenly Rest and Refreshment. Grant, O Lord, I may not only give thee due Worship myself, but may give Rest and Leisure also to my Family, to all under my Charge, to serve thee also; to indulge Ease to my very Beasts, since good Men are merciful even to them. O blessed Spirit, who on the first Day of the Week didst descend in Miraculous Gifts and Graces on the Apostles, descend upon me, that I may be always *in the Spirit on the Lord's Day.* And since the Blessing of everlasting Salvation, which we Christians on thy Day commemorate, does wonderfully exceed the Creation commemorated by the *Jews;* O let our Love and Praise, Devotion and Zeal, proportionably exceed theirs also: and this I beg for *Jesus Christ* his Sake, our Lord and Saviour. *Amen.*

II.

A General Thanksgiving.

WORTHY art thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy Pleasure, they are and were created. Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all Things that are therein; thou preservest them all, and the Host of Heaven praiseth thee. Glory be to thee, O Lord God Almighty, for creating Man after thine own Image, and making so great a Variety of Creatures to minister to his Use. Glory be to thee, O Heavenly Father, for my Being and Preservation, Strength and Health, Understanding and Memory, Friends and Benefactors, and for all my Abilities of

Mind and Body. Glory be to thee for my competent Livelihood, for the Advantages of my Education, for all my known or unobserved Deliverances; and for the Guard thy holy Angels keep over me. But above all, Glory be to thee, for giving thy Son to die for my Sins; and for all the Spiritual Blessings he has purchased for me; for my Baptism, and all the Opportunities thou givest me of serving thee, and of receiving the holy Eucharist; for whatever Sin I have escaped, for whatever Good I have done, or thought, for all my Helps of Grace, and Hopes of Heaven, Glory be to thee. *Praise the Lord, O my Soul, and all that is within me, praise his holy Name.*

Glory be to thee, O Lord *Jesus!* for thy inexpressible Love to lost Man, for condescending to take our frail Nature on thee, for all thy heavenly Doctrine to instruct us, thy great Miracles to convince us, and thy unblameable Example to be a Guide to us. Glory be to thee, for thy Agony and bloody Sweat, for all the Torments and Anguish of thy bitter Passion. Glory be to thee, for thy glorious Resurrection and Ascension into Heaven, and Intercession for us at the Right Hand of thy Father. O gracious Lord, thou who hast done so much for me, how can I ever sufficiently praise and love thee! *Praise the Lord* Jesus, *O my Soul, and all that is within me, praise his holy Name.*

Glory be to thee, O blessed Spirit, Glory be to thee, for all the Miraculous Gifts and Graces thou didst bestow on the Apostles to fit them to convert the World, and for inspiring the sacred Penman of Holy Scripture! Glory be to thee for instilling holy Thoughts into my Soul, for all the ghostly Strength and Support, Comfort and Illumination I receive from thee; for all thy preventing, and restraining, and sanctifying Grace! Glory be to thee, Blessed Spirit! let me never more by my Sins grieve thee, who art the Author of Life and Joy to me! *Praise the Lord, O my Soul, and all that is within me praise his holy Name.*

Blessing and Honour, Thanksgiving and Praise, more than I can utter, more than I can conceive, be unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all Men, all Creatures, for ever and ever. *Amen. Amen.*

CHAP. II.

ADVENT SUNDAYS.

Q. *WHAT do you mean by* Advent Sundays?

A. The four *Sundays* that precede the *Great Festival* of our Saviour's Nativity; which make a part of that Time appointed by the Church to prepare our Minds by proper Meditations for a due Commemoration of *Christ*'s coming in the *Flesh.*

Q. *When is the* first Sunday *in* Advent?

A. The *first Sunday* in *Advent* is always the nearest *Sunday* to the Feast of St. *Andrew,* whether before or after.

Q. *With what* Temper of Mind *ought we to commemorate the great Blessing of* Christ*'s Coming in the* Flesh.

A. With firm Purposes and Sincere Resolutions of conforming ourselves to the End and Design of our Saviour's coming into the World. For since
1 John, iii. 8. the *Son of God was manifested to destroy the Works of the Devil,* the great Care and Business of our Lives should tend to avoid every thing that is evil, to mortify the deeds of the Flesh, and not suffer
Rom. vi. 12. *Sin to reign in our mortal Bodies, that we should obey it in the Lusts thereof:* That since he gave himself
Tit. ii. 14. for us, to purify to himself a peculiar People, *zealous*
2 Pet. 1. 5, 6. 7, 8. *of good Works;* we should give all Diligence to add to our Faith, Virtue, to Virtue, Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness brotherly Kindness, and to brotherly Kindness Charity; for if these Things be in us, and abound, we shall neither be barren nor unfruitful in the Knowledge of our Lord *Jesus Christ.*

Q. *What* Consideration *doth the* Church *offer to us, as proper to bring our Lives to a Conformity with the* End *and* Design *of* Christ's *Coming in the* Flesh?

A. The Consideration of his *second Coming* to *judge* the World, when he will execute Vengeance upon all those who obey not the Gospel of *Christ.*

Q. *What do you mean by* Christ's Coming *to* Judgment?

A. That our Lord *Jesus Christ* shall at the End of the World descend from Heaven in his human Nature, and summon all Mankind to appear before his dreadful Tribunal, where they shall come upon their Trial, have all their Actions strictly examined, and, according to the Nature and Quality of them, be adjudged to eternal Happiness or eternal Misery.

Q. *How doth it* appear, *that there shall be a* general Judgment?

A. Both from the Principles of Reason, and the clear and express Testimonies of Scripture.

Q. *How doth it* appear *from the* Principles *of* Reason *that there shall be a* general Judgment?

A. The Light of Nature discovers to us an *essential Difference* between *Good* and *Evil;* whence, by the common Consent of Mankind, Rewards are affixed to the one, and Punishments to the other: And according as Men govern their Actions in Relation to these essential Differences of Good and Evil, so are their Hopes and their Fears. The Practice of Virtue is attended not only with present *Quiet* and *Satisfaction,* but with the comfortable Hope of a future *Recompence;* the Commission of any wicked Action, though never so secret, sits uneasy upon the Mind, and fills it full of Horror and Amazement: All which would be very unaccountable without the natural Apprehension and Acknowledgment of future Rewards and Punishments. And it must be from this Principle, that many of the Heathens esteemed Virtue and Honesty dearer than Life, with all the Advantages of it, and ab-

horred Villainy and Impiety worse than Death. Besides the *Dispensations* of God's *Providence* towards Men in this World are very *promiscuous;* good Men often suffer, and that even for the Sake of Righteousness; and bad Men as frequently prosper and flourish, and that by the Means of their Wickedness. So that to clear the Justice of God's Proceedings, it seems reasonable there should be a future Judgment for a suitable Distribution of Rewards and Punishments. And this Principle of a Judgment to come *Justyn Martyr* propounds to the *Gentiles* as generally acknowledged by all their Writers, and as the great Encouragement for his Apology for the Christian Religion.

Ad Græc. Cohort. p. 1.

Q. *How does it appear from* Scripture *that there shall be a general* Judgment?

Acts, xvii. 31.

A. God hath given *Assurance unto all Men, that he will judge the World by* Jesus Christ *in that he hath raised him from the Dead.* And the Process of that great Day, with several of the particular Circumstances of it, are fully described by our Saviour.

Mat. xxv.

Rom. xiv. 10.

St. *Paul* declares expressly, *that we must all appear and stand before the Judgment-seat of* Christ, St. Peter, that *the Day of the Lord shall come, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat.* No Doctrine more clear and express, and fundamental in the Word of God, than that of *eternal Judgment.*

2 Cor. v. 10.

2 Pet. iii. 10.

Heb. vi. 2.

Q. *When shall this* general Judgment *be?*

A. At the end of the World. When the State of our Trial and Probation shall be finished, it will be a proper Season for the Distribution of public Justice, for the rewarding all those with eternal Life, *who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality;* and for rendering to them that *obey not the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish.*

Rom. ii. 7, 8, 9.

Q. *But if every Man upon his Death shall pass into a* State *of Happiness or Misery, what need is there of a* general Judgment?

A. Though it is plain from Scripture, that good Men, when they die, pass into a State of Happiness, and bad Men into a State of Misery; yet all the Declarations of our Saviour and his Apostles concerning *Judgment*, with the Parables that relate to it, plainly refer to the last and *general Judgment;* for then it is only that the whole Man shall be completely *happy*, or completely *miserable:* Then it is that the Bodies of Men shall be raised, and as they have been Partakers with the Soul either in obeying or offending God, so shall they then share in the Rewards or Punishments of it; and then only can the *Degrees* and *Measures* of their Happiness and Misery be truly adjusted; for even after Death the Effects of Men's good or bad Actions may add to their Punishment, or increase their Reward; by the good or bad Examples they have given, by the good or bad Books they have writ, by the Foundations they have established for Piety and Virtue, or by the Customs they have introduced to countenance Vice and Immorality. Then it is that the Reasonableness of God's Providence, in relation to the Sufferings of good Men in this World, will be fully justified, and his Goodness as amply cleared in those severe Punishments that shall be eternally inflicted upon the Wicked. Moreover, this *general Judgment* is necessary to display the *Majesty* and *Glory* of our Blessed *Saviour;* that by this public Act of Honour and Authority, he may receive some Recompence for the Contempt and Ignominy which he met with from a wicked and ungrateful World; and that his despised Servants may be owned by him in the Sight of Angels and Men, to the great Confusion of all those miserable Wretches, that shall then be doomed to everlasting Torments; that public Justice may be done to those Virtues their Humility took care to conceal, which were sullied by the Calumnies and Slanders of malicious Men; and which, by the false Judgment of the World, were represented as the Effects of Folly and Extravagance. But I may add farther, when

God has plainly declared that there shall be a *general Judgment;* notwithstanding that good Men upon their Death go into a State of Happiness, and bad Men into a State of Misery; it is absolutely necessary Men should entirely believe it, granting that they were not able to assign any Reasons to justify such a Procedure.

Q. *To whom hath God committed the* Administration *of this* Judgment?

A. The Lord *Jesus Christ* is constituted by God to administer the Judgment of the Great Day. God
Acts, xvii. 31. will *judge the World in Righteousness by that Man*
Mat. xvi. 27. Jesus Christ, *whom he hath ordained.* The *Son of Man*
Joh. v. 22. *shall come in the Glory of his Father with his holy Angels, and then shall he reward every Man according to his Works. The Father judgeth no Man, but hath committed all Judgment unto the Son.* The Apostles
Acts x. 42. were commanded to *preach unto the People, and testify, that it is* Jesus *that is ordained of God to be the*
Rom. xiv. 20. *Judge of Quick and Dead.* And the Tribunal is called the *Judgment-seat* of Christ. By which Text it plainly appears, that though the Right of Judging us belongs to God, whose Servants and Subjects we are, yet the Execution of this judiciary Power is particularly committed to the Son of Man, who is the Second Person in the Blessed Trinity.

Q. *Why is the* Administration *of this* Judgment *committed to the Lord* Jesus Christ?

Joh. v. 23, 27. *A. That all Men should honour the Son, even as they honour the Father,* and *because he is the Son of Man.* That our blessed Saviour might receive public Honour in that Nature wherein he suffered; that he, who for our Sakes stood before an earthly Tribunal, might therefore be constituted Judge of the whole World; that he, who was despised and rejected of Men, might appear in the Glory of his Father, attended with an innumerable Train of holy Angels; that he who was condemned and crucified to absolve us, might receive Authority to absolve and condemn the whole Race of Mankind; and be-

cause being clothed with a human Body, he will make a visible Appearance, which will be suitable to the other Circumstances of the great Day; all which will be performed in a visible Manner. Besides, Mankind being judged by one in their own Nature, a Man like themselves, touched with a Feeling of their Infirmities, greatly declares the Equity of this Judgment, because he understands all our Circumstances, and whatever may influence our Case to extenuate or aggravate our Guilt.

Q. *Who are* those *that shall be* judged?

A. Angels and all Mankind. *The fallen Angels are reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.* And St. *Paul* says, *Know ye not that we shall judge Angels;* that is, sit with Christ, and approve that Sentence he shall then pronounce against them? And all Men that have ever lived in the World, and those that shall be alive at our Saviour's Coming, *shall be gathered before him,* who is ordained by *God to be Judge of Quick and Dead,* and *they shall all stand before the Judgment Seat of* Christ, both *Small* and *Great.* Power shall not exempt the *Kings of the Earth,* and the *great Men,* neither shall Meanness excuse the poorest Slave, for *they are all the Work of his Hands;* neither will he have Regard to such Qualities and Circumstances of Persons, which do not at all appertain to the Merits of the Cause.

Jude, ver. 6. 1 Cor. vi. 3. Mat. xxv. 23. Acts x. 42. Rev. xi. 18. Rev. vi. 15. Job xxxiv. 19.

Q. *For* what *shall we be* judged?

A. For all Things *we have done in the Body, whether they be good or bad.* All our Thoughts, Words, and Actions, shall then undergo the severest Scrutiny; for they being all in some Measure subject to God's Laws, they shall then be examined as to the Breach or Observance of them. We must then give an Account how we have performed our Duty to God, our Neighbour, and ourselves; how we have improved the Talents we have been intrusted with; particularly we shall be tried for the Omissions of our Duty, which is the main Inquiry recorded in

2 Cor. v. 10. Matt. xxv. 42, &c.

the Procedure of that great Day; and not only our Actions, but *every idle*, that is, wicked *Word we shall*
Mat. xii. 36, 37. *speak*, will be brought into Judgment, and *by our Words we shall be justified, and by our Words we shall be condemned:* Nay, our secret Thoughts shall then be exposed to public View; for all Wickedness taketh its Rise from the Heart, and the Design and Intention with which a Thing is done, frequently discriminates the Goodness or Evil of the Action;
Rom. ii. 16. therefore *God shall judge the Secrets of Men's Hearts by* Jesus Christ.

Q. *By what* Measures *shall the* Sentence *of the* Great Day *pass upon Men?*

A. According to the Nature and Quality of their Actions. *The Wicked shall go into everlasting Pu-*
Mat. xxv. 46. *nishment, but the Righteous into Life eternal.* So that the Rewards and Punishments of the next Life, shall bear a Proportion to the Good or Evil Men have done in this.

Q. *But will the* Degrees *of their* good *and* bad *Actions be considered, as well as the* Nature *and* Quality *of them?*

A. The Scripture is plain and express in this
Luke xii. 48. Matter. *To whomsoever much is given, of him shall*
2 Cor. ix. 6. *be much required; he that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully.* And in the Parable of the Talents, our Saviour plainly teaches us, that Men are rewarded
Luke xix. 16, &c. according to the Improvements they make. He that had gained Ten Talents, is made Ruler over Ten Cities; and he that had gained Five Talents, Ruler
1 Cor. xv. 41. over Five Cities. St. *Paul* expressly affirms, that the Glory of the Saints shall be different at the Resurrection. And our Saviour tells us, that in the *Day of Judgment* the Condition of *Tyre* and *Sidon*, of *Sodom* and *Gomorrah*, shall be more tolerable than that of impenitent Sinners under the Gospel. And this is agreeable to the Justice and Equity of God's Providence, and to the Reason of the Thing: Nothing being a greater Incitement to Piety, than

the Consideration that the least Service shall not lose its Reward. And the better any Man is, the greater Disposition he hath for the Enjoyment of God; and the more hardened he is in Wickedness, the more susceptible he is of Torment, and treasureth up greater Measures of Wrath against the Day of Wrath.

Q. *What is the* prefixed Time *of our Saviour's coming to* Judgment?

A. The Time and Season for that great Assize is appointed by God, and reserved as a Secret to himself. *Of that Day and Hour knoweth no Man,* Mark, xiii
no, not the Angels which are in Heaven, neither the 32.
Son, but the Father. The *Angels,* who excel in Knowledge, and shall administer in all the Solemnities of the last *Judgment,* are ignorant of it, and so is the Son of Man, who is himself to be the Judge, and who, as God, knows all Things, yet as to his human Understanding he did not know it; which is not unreasonable to suppose, if we consider that the human Nature of *Christ* did not necessarily know all Things by Virtue of its Union to the divine Nature, otherwise *Jesus* could not have *grown* Luke, ii.
in Wisdom and Favour with God and Man. 52.

Q. *What shall be the* Manner *and the* Circumstances *of* Christ's Appearing?

A. He *shall be revealed from Heaven with his* 2 Thes. i.
mighty Angels. He *shall descend with a Shout, with* 7.
the Voice of the Arch-angel, with the Trump of God. 1 Thes. iv.
He *shall come in his own Glory, and in his Father's,* 16. Luke, ix.
and in that *of his holy Angels.* He *shall sit upon the* 26. Mat. xxv.
Throne of his Glory, and all Nations shall be gathered 31, 32.
before him, and he shall separate them, the one from the other, as a Shepherd divideth his Sheep from the Goats. Those that sleep in the Grave shall awake, and *the Dead in* Christ *shall rise first, and they that* 1 Thes. iv.
are alive shall be changed, and caught up to meet the 16, 17.
Lord in the Air; which sufficiently shows the *glo-* 1 Cor. xv.
rious Appearing of the great God, and our Saviour Jesus 51. Tit. ii. 13.
Christ: Glorious in respect of the Brightness and

§

Splendour of his celestial Body, still made more glorious and majestic by the Authority which his Father hath committed to him of Universal Judge: Glorious in his Retinue, being accompanied with Thousands of holy Angels, who shall attend not only to make up the Pomp of his Appearance, but as Ministers of his Justice; and Glorious, lastly, in that bright Throne of Glory, from whence he shall dispense Life and Death to all the World.

Q. *What may we learn from the* Certainty *of a future* General Judgment?

A. To govern our Lives with that Care and Consideration, and with that due Regard to the Measures of our Duty, that we may be able to give up our Accounts with Joy, and not with Grief. To keep that strict *Watch* over ourselves by frequent *Examination*, that our Demeanour, in this State of Probation and Trial, may obtain the Favour and Acceptance of our Judge at his dreadful Tribunal. To *restrain* ourselves from committing the *least Sin*, because there is none so inconsiderable as to be overlooked at that general Audit. Not to *encourage* ourselves by the greatest Secrecy to the Breach of any of God's holy Laws, because all our Actions shall be then exposed to public View, and known by the whole World, to our eternal Infamy and Reproach. Not to be dejected by the Slanders and Calumnies of bad Men, because our Integrity shall then be cleared by him who cannot err in Judgment. To *improve* all those Talents, the Providence of God hath entrusted us with, because we are but Stewards, and must give an Account of them. To be *sincere* in all our *Words* and *Actions;* because in that Day the Secrets of all Hearts shall be disclosed. To *avoid* all *rash judging* of others, because he that judgeth another, shall not escape the Judgment of God. To *abound* in such *Works*, as we know will particularly distinguish Men at that Day, as feeding the Hungry, clothing the Naked, *&c.* because our Labour shall not be in

vain in the Lord. And yet, after the most careful and industrious Performance of our Duty, to be *humble* and *jealous* over our own Conduct, because though we know nothing by ourselves, we are not thereby justified, for *he that judgeth us is the Lord.* 1 Cor. iv. 4.

Q. *What should we learn from the* Uncertainty *of the* Time *when we shall be* judged?

A. Immediately to reconcile ourselves to God by a sincere and hearty *Repentance,* that the terrible Day of God's Wrath may not find us unprepared: To be always upon our *Guard,* that we may make a daily Progress towards Christian Perfection, and constantly defend ourselves against the Attacks of our spiritual Enemies: To be *frequent* in all Acts of *Piety* and *Devotion,* that when we are summoned to appear, we may, if possible, be found employed in religious Exercises: To *beg* God's *Grace* that the Day of Judgment may not overtake us unawares, but that, by a patient Continuance in well-doing we may wait for Glory, Honour, and Immortality.

THE PRAYERS.

ALMIGHTY God, give me Grace, that I may cast away the Works of Darkness, and put upon me the Armour of Light, now in the Time of this mortal Life (in which thy Son *Jesus Christ* came to visit us in great Humility); that in the last Day, when he shall come again in his glorious Majesty to judge both the Quick and Dead, I may rise to the Life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.* For Preparation for Judgment.

II.

O LORD *Jesus Christ,* who at thy first Coming didst send thy Messenger to prepare thy Way before thee; grant that the Ministers and Stewards of thy Mysteries may likewise so prepare and make ready thy Way, by turning the Hearts of the Disobedient to the Wisdom of the Just, that at thy For the Success of God's Ministers.

second Coming to judge the World, we may be found an acceptable People in thy Sight, who livest and reignest with the Father and the Holy Spirit, ever one God, World without End. *Amen.*

III.

For Rescue from Temptation.

O LORD, raise up, I pray thee, thy Power, and come among us, and with great Might succour me; that whereas, through my Sins and Wickednesses, I am sore let and hindered in running the Race that is set before me, thy bountiful Grace and Mercy may speedily help and deliver me, through the Satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be Honour and Glory, World without End. *Amen.*

IV.

Bp. *Kenn.* For Preparation for Judgment.

I BELIEVE, O blessed *Jesus*, that, from thy Throne at God's right Hand, where thou now sittest, thou wilt come again to judge the World, attended with thy holy Angels. I believe, O thou adorable Judge, that all Mankind shall be summoned before thy awful Tribunal: All the *Dead* who shall be waked out of their Graves, when the Angel shall blow the last Trump; and all that are then *Quick* and Alive, shall then appear before thee; That I and all the World shall give a strict Account of all our Thoughts, Words, and Actions; that the Books will then be opened; that out of those dreadful Registers we shall be judged; that Satan and our own Consciences will be our Accusers. O let the last Trump be ever sounding in my Ears, that I may be ever mindful of my great Accounts; and that I may neither speak, nor do, nor think any Thing that may wound my own Conscience, or provoke thy Anger, or make me tremble at the awful Day. I know, O Lord, that Love only shall then endure that terrible Test, that Love only shall be acquitted, that Love only shall be eternally blest; and therefore I will ever praise and love thee. Glory be to thee, O thou beloved Son of God, to whom

the Father has committed all Judgment. How can they that love thee, *O Jesu,* ever despond, though their Love in this Life is always imperfect, when at last they shall have Love for their Judge, Love that hath felt and will compassionate all their Infirmities? and therefore all Love, all Glory be to thee. *Amen.*

CHAP. III.

SAINT ANDREW.—NOVEMBER 30.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of the Apostle St. *Andrew.*

Q. *Of what Parentage and Country was he?*

A. He was born at *Bethsaida,* a City of *Galilee,* John i. 44. standing upon the Banks of the Lake of *Genesareth,* Son to *Jonas,* a Fisherman, of that Town, and Brother to *Simon Peter.* It is not decided by the *Ancients,* whether he was the elder or younger; the major Part think St. *Andrew* to have been the younger.

Q. *How came our* Saviour *to choose his Disciples out of* Galilee?

A. Because it was the chief *Scene* of our *Saviour's* Ministry; a Circumstance noted by all the *Evangelists;* and St. *Peter* also stamps it with this Character in his Sermon to *Cornelius, the Word which began from Galilee.* Our Saviour was both conceived and brought up at *Nazareth,* a City of *Galilee;* he began his solemn Publication of the Gospel at *Capernaum,* the *Metropolis of Galilee;* he preached all round the Region of *Galilee;* he began his Miracles at *Cana,* in *Galilee;* he was transfigured at Mount *Tabor,* a Mount of *Galilee;* our Saviour's ordinary Residence was in *Galilee;* and he appointed his Disciples to come to see him in *Galilee,* when he was risen from the Dead.

Acts x. 37. Luke i. 26. Mat. ii. 23. iv. 13, 23. John ii. 11. Mat. xvii. 2. Mat. xvi. 32.

Q. *Was our* Saviour's *vouchsafing his principal* Abode *to the Province of* Galilee *any* Testimony *of his being the* Messiah?

A. The Prophecy of *Isaiah*, ix. 1, 2, 3, plainly relateth to this Matter; and to this Purpose it is
Mat. iv. 14. quoted by St. *Matthew*, when our Saviour made *Capernaum* the Seat of his Preaching. The Land of *Galilee*, or of *Zebulun* and *Nepthali*, had the Misfortune to be first in that Calamity which befel
2 Kings, xv. 29. their Nation by the *Assyrians;* by Occasion of which Calamity then newly happened, *Isaiah* comforteth them with this *Prophecy*, that in Recompence of that Misery they suffered above the Rest of their Brethren, they should have the first and chiefest Share of the Presence and Conversation of the *Messiah* that was to come,

Q. *How was St.* Andrew *awakened to expect the* Messiah?

John i. 40. *A.* By being a Disciple of *John* the *Baptist*, who trained up his Proselytes under the Discipline of *Repentance*, which prepared them to entertain the Doctrine of the *Messiah;* whose Approach he told them was near at Hand, representing to them the Dignity of his *Person*, and the Importance of the *Design he was come upon.*

Q. *How came St.* Andrew *acquainted with our Saviour?*

Ver. 36, 37. *A* Being with *John* the *Baptist* one Day as *Jesus* passed by, and hearing him say, that he was *the Lamb of God that taketh away the Sins of the World*, he follows our Saviour upon this Testimony, to the Place of his Abode, hearing his Instructions, and improving his Faith by conferring with him; upon which Account, by several of the *Ancients*, he is styled the *first-called* Disciple, though, in a strict Sense, he was not so; for though he was the first of the Disciples that came to *Christ*, yet he was not called till afterwards.

Q. *What was the first Effect of his Faith in the* Messiah?

A. He went to his Brother *Simon*, and imparted to him the joyful News, that he had found the *De-*
Ver. 41. *sire of the World*, and their long-expected Happiness, the *Christ* who was promised by the Prophets; and

carried him immediately to *Jesus;* where, after a short Stay, they returned again to their own Houses, and exercised their Calling.

Q. *When did St.* Andrew *become our Saviour's* Disciple *and constant Attendant?*

A. About a Year afterwards, when, being fully convinced of the Greatness and Divinity of our *Saviour's* Person, by the miraculous Draught of Fishes, our Saviour commanded him, with his Brother *Peter,* to follow him, designing to make them Fishers of Men; who accordingly left all, and constantly attended our *Saviour's* Person, and was afterwards called by him to the *Office* and *Honour* of the Apostolate. Mat. 13.

Q. *What became of St.* Andrew *after our Saviour's* Ascension?

A. It is generally affirmed by the *Ancients,* that the *Apostles* agreed among themselves, by *Lot,* say some, probably not without the special Guidance and Direction of the *Holy Ghost,* what Parts of the World they should severally take: And that in this Division St. *Andrew* had *Scythia,* and the neighbouring Countries, allotted him as his *Province.* Socrat. Hist. Eccl. lib. i. c. 119. Euseb. lib. iii. c. 1.

Q. *How and where did St.* Andrew *suffer Martyrdom.*

A. After this blessed Apostle had planted the *Gospel* in several Places, and by his indefatigable Labours had converted many to the Faith, he came at last to *Petrea,* in *Achaia,* where, by laying down his Life, he confirmed the *Truths* he had taught. For by endeavouring to convert *Ægeas,* the *Proconsul* of *Achaia,* and to preserve his new Converts from Apostacy, whom the Governor strove to reduce by all Arts to their old Idolatry, he enraged the *Proconsul* against him; who commanded him to be scourged and then to be crucified; and that his Death might be more lingering, he was fastened to the *Cross not with Nails,* but with *Cords.*

Q. *What Account is there of the* Manner *of his* Crucifixion?

A. That as he was led to Execution, he showed a cheerful and composed Mind, and that being come within Sight of the Cross, he saluted it with this kind Address: *That he had long expected and desired that happy Hour; that the Cross had been consecrated by bearing the Body of Christ; that he came joyful and triumphing to it, that it might receive him as a Disciple and Follower of him who once hung upon it, and be the Means to carry him safe unto his Master, having been the Instrument upon which his Master did redeem him.* Having prayed, and exhorted the People to Constancy and Perseverance in their *Religion*, he was fastened to the *Cross*, whereon he hung two Days, teaching and instructing the People all that Time; and when great Importunities were used with the *Proconsul*, to spare his Life, he earnestly begged of our *Lord*, that he might at that Time depart, and *seal* the *Truth* of Religion with his Blood, which accordingly happened.

Q. *What was the Form of St.* Andrew's *Cross?*

A. The Instrument of his *Martyrdom* is commonly said to have been something peculiar, in the Form of the Letter X, being a *Cross decussate*, two Pieces of Timber crossing each other in the Middle: And hence known by the Name of St. *Andrew's Cross.*

Q. *What became of his Body?*

A. Being taken down from the Cross, it was embalmed, and decently and honourably interred by *Maxamilla*, a Lady of great Quality and Estate. Afterwards it was removed to *Constantinople*, by *Constantine the Great*, and buried in the great Church, which he had built to the Honour of the Apostles.

Hieron. adv. Virgilan. Tom. 2, p. 41.

Q. *What may be learnt from the* Observation *of this* Festival?

A. To labour what we can in our Stations to make all our Relations, Friends, and Dependents, true Followers and Servants of the blessed *Jesus.* To show our Dislike of any Evil that reigneth among them, and courageously to approve what we know deserves it. To venture the promoting their eternal Welfare, though at the Danger of their Displeasure. To lay hold on all favourable Opportunities to insinuate

the Necessity and Happiness of being religious. To prepare our Minds by Mortification and Repentance for the receiving all those heavenly Graces, which are enjoined in the Gospel Institution. To bear all the Afflictions and Calamities of this Life with a patient and courageous Mind, entirely resigned to the Will of God. Cheerfully to take up the Cross, and to rejoice when we are counted worthy to suffer for the Name of *Jesus, that when his Glory shall be revealed, we may be glad also with exceeding Joy.* 1 Peter, iv. 13.

Q. *When may Men be said to* suffer *really for the Sake of* Jesus, *or for the* Cause *of* Religion?

A. Not only when they suffer rather than renounce the *Christian Religion,* or the public Profession of it; but when they suffer for any necessary Point of *Faith* or *Practice,* wherein the *Essence* or *Purity* of the Christian Religion is concerned; and when they suffer rather than disclaim any undoubted *Truth* of God whatsoever.

Q. *How does the* Providence *of* God *bear good Men out in such* Sufferings?

A. Either by securing them from those violent Degrees of Temptation, which would be too strong for human Strength and Patience; or in Case of extraordinary Trials, by giving them the extraordinary Supports and Comforts of his *Holy Spirit:* Either by not suffering them to be tempted above what they are able, or, with the Temptation, by making a Way for their Escape.

Q. *When may we, in our Sufferings for* Religion, *expect with Confidence the* particular Support *of God's Providence?*

A. When we are careful to perform our own *Duty,* and do what is required on our Part: And when, neither to avoid Sufferings, nor to rescue ourselves out of them, we do any Thing contrary to our Christian Obligations and a good Conscience. It is an eternal Rule, from whence we must in no Case depart: *That Men must do Nothing contrary to the Rules and Precepts of Religion, no, not for the Sake of Religion itself.*

Q. *With what* Temper *of* Mind *ought good Men to* suffer *for the* Cause *of Religion?*

A. With *Patience*, that they may not grow faint and weary; with *Meekness*, that they may not grow angry and bitter against their Persecutors; with *Charity*, that they may overcome Evil with Good; with *Trust in God's Providence*, that they may be supported under their Sufferings by his *Grace*, and delivered in his good Time; with *Joy* and *Thankfulness*, inasmuch as they are Partakers of *Christ*'s Sufferings; and when his Glory shall be revealed, they shall be made glad with exceeding Joy.

THE PRAYERS.

I.

For Conversion from Sin.

ALMIGHTY GOD, who didst give such Grace to thy holy Apostle St. *Andrew*, that he readily obeyed the calling of thy Son *Jesus Christ*, and followed him without Delay; grant unto me and all Christians, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy Commandments, through the same *Jesus Christ* our Lord. *Amen.*

II.

For Assistance in Adversity.

O GOD, merciful Father, that despisest not the sighing of a contrite Heart, nor the Desire of such as be sorrowful, mercifully assist our Prayers that we make before thee in all our Troubles and Adversities whensoever they oppress us, and graciously hear us, that those Evils, which the Craft and Subtilty of the Devil or Man worketh against us, may be brought to nought, and by the Providence of thy Goodness they may be dispersed; that we thy Servants, being hurt by no Persecutions, may evermore give Thanks unto thee in thy holy Church, through *Jesus Christ* our Lord. *Amen.*

III.

O BLESSED *Jesus*, who, in thy wise Providence, thinkest it fit sometimes to call thy faithful Servants to bear their Cross, and to suffer for thy Sake, who didst suffer a most ignominious Death for them; bring me not to suffer till thou hast fitted and prepared me for it; and lay no more upon me than thou wilt enable me willingly and thankfully to endure. Let me not rashly expose myself to Danger without thy Call, nor suffer for my own Fancy or Folly, or for any wilful or affected Error. Give me Grace to live according to the Rules of my most holy Faith, that I may have Courage and Comfort in suffering for it. Preserve me stedfast in the Belief of thy Heavenly Truths, and undaunted in the Profession of them. Give me Patience to bear my Cross, and Meekness to bear with my Persecutors: Charity to forgive their Wrongs, and to pray to thee for their Forgiveness. Enable me to trust in thy Goodness for support and Deliverance, and to fix my Faith upon those heavenly Joys, with which the Sufferings of this Life are not worthy to be compared; that being made Partaker of thy Sufferings, I may be glad with exceeding Joy when thy Glory shall be revealed. To whom, with the Father and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

Mr. *Kettlewell.* For Grace to suffer as a good Christian.

IV.

O ALMIGHTY Lord, who hath purchased to thyself a Church *with thine own Blood*, look in Mercy upon the same, however distressed throughout the World. Pity all its Calamities, and in thy due Time give it a happy Deliverance out of them. Keep it in thy Truth, and preserve it from Heresies and false Doctrines, either about Faith or Practice, and from Schisms that tear it in Pieces. And when thou art pleased to try it with Tribulations, let them only purge it, but not lay it waste. Revive

For the Church under Persecution.

a suffering Spirit among all the Members of it when it labours under a suffering State; that they may be ready to quit all worldly Interest, and be enabled contentedly and joyfully to take up the Cross, and bear it after thee; that carefully avoiding all Ways of Error and Wickedness, for preventing or rescuing themselves from Sufferings, they may either be delivered by thy mighty Arm, or rewarded in thy heavenly Kingdom, where, with the Father and the Holy Ghost, thou livest and reignest one God, World without End. *Amen.*

CHAP. IV.

SAINT THOMAS.—DECEMBER 21.

Q. *WHAT Festival doth the Church celebrate this Day?*

A. That of St. *Thomas* the Apostle.

Q. *What was he called besides* Thomas?

A. Didymus; which, according to both the *Greek* and *Syriac* Sense of his Name, signifieth a *Twin;* as *Thomas* also doth among the *Hebrews.* It being customary with the *Jews,* when travelling into foreign Countries, or familiarly conversing with *Greeks* and *Romans,* to assume to themselves a *Greek* or a *Latin* Name of great Affinity, and sometimes of the very same Signification with that of their own Country.

Q. *Of what Country and* Kindred *was this* Apostle?

A. The History of the *Gospel* takes no particular Notice of either. That he was a *Jew* is certain, and probably a *Galilean:* And it is very likely, that as to his Trade he was a Fisherman; for when St. *Peter,* after our *Saviour*'s Resurrection, thought fit
John xxi. 2. to return to his former Profession of Fishing, to relieve his present Necessities, *Thomas* bore him Company.

Q. *After he was called to be an* Apostle, *what Proof did he give of his* Willingness *to adhere to our* Saviour?

A. When the Rest of the *Apostles* dissuaded our *Saviour* from returning into *Judea* (whither he was resolved to go for the raising his dear Friend *Lazarus*, lately dead) lest the Jews should stone him, as they had before attempted: St. *Thomas* desireth them not to hinder *Christ*'s Journey thither, though it might cost their Lives. *Let us also go, that we may die with him*, saith he: probably concluding, that instead of raising *Lazarus* from the Dead, they themselves should be sent with him to their own Graves. John xi. 8. &c. John xi. 16.

Q. *How did our* Saviour *treat the* Slowness *of St.* Thomas*'s Understanding; who when our* Saviour, *a little before his cruel* Sufferings, *speaking to his Disciples of the* Joys *of* Heaven, *and of his going to prepare a Place for them, professed that he knew not whither he went, much less the Way that led to it?* John xiv. 5.

A. With the Mildness and Gentleness that is proper to be used to a well-disposed Mind, in a short but satisfactory Answer, that he *was the true living Way*, the Person whom the Father had sent into the World, to show Men by his *Doctrine* and by his *Example*, the Paths of eternal Life: and that they could not miss of Heaven, if they did but keep to that Way which he had prescribed. John xiv. 6.

Q. *What may we learn from the foregoing Particulars?*

A. That where the Mind is rightly disposed, and the *Affections* bent towards *Heaven*, we ought to bear with the Heaviness of the Understanding, and to endeavour with Gentleness and Patience to instil that Knowledge which is necessary to make *Devotion* perfect; and that the doing that *Will of God* which we know is the best Qualification to attain greater Degrees of Knowledge; since we are assured by our Saviour, *if any Man will do his Will, he shall know of the Doctrine, whether it be of God.* John vii. 17.

Q. *What Proof did St.* Thomas *require of our Saviour*'s Resurrection?

A. The Testimony of his own Senses; for though the rest of the Apostles assured him they

had really seen their Master alive again, yet he pro-
John xx. 25. fessed, except *he should see in his Hands the Print of the Nails, and thrust his Hand into his Side, he would not believe.* A strange Piece of Infidelity, after he had seen our *Saviour*'s Miracles, and had so long conversed with him, who had frequently asserted, in plain Terms, that he must rise again the third day.

Q. *How did our* Saviour *cure this his* Infidelity?

A. Compassionating the Weakness of St. *Thomas,*
John xx. 27. and willing to satisfy the Doubts and Scruples of a sincere though ignorant Man; he appeared to his Disciples again, when St. *Thomas* was with them, and gave him the Satisfaction he desired; who being quickly convinced of his Error, acknowledged him to be his very Lord and Master, a *God omnipotent,* thus able to rescue himself from the Powers of Death.

Q. *What Reply did our Saviour make to this Profession of St.* Thomas's *Faith?*

A. That he did well to believe upon this Testimony of his Senses; but that it was a more noble
Ver. 29. and commendable Act of Faith, to acquiesce in a *rational Evidence,* and to entertain the Doctrines and Relations of the *Gospel* upon such Assurances of the Truth of Things, as are fit to satisfy a wise and sober Man, though he did not see them with his own Eyes.

Q. *Of what Advantage is this Act of St.* Thomas's *Infidelity to us Christians?*

A. It confirmeth our *Faith* in our Saviour's *Resurrection,* and convinces us beyond all Doubt or Scruple, by the most sensible Evidence, that the very same *Body* of our *Lord* was *raised,* in which he suffered.

Q. *Where did St.* Thomas *preach the Gospel?*

Euseb. lib. iii. c. 1. *A.* The *Province* allotted to him for the Exercise of his *Apostolical Office* was *Parthia:* he published the glad Tidings of Salvation to the *Medes, Persians, Carmanians, Hyrcani,* and *Bactrians.* Some of the *Ancients* relate how he met with the *Magi;* to whose Country they belonged, who brought Presents to our new-born *Saviour;* that he baptized several of them,

and made use of them as his Assistants in propagating the *Gospel;* that he passed through the *Asian Ethiopia,* and at last came to the *Indies,* as is proved by ancient *Tradition,* and several Marks still preserved among those People to this Day.

Q. *How are the Christians in that Part of* India *called?*

A. The Christians which inhabit the more southerly Part of the great Promontory, whose Base lies between the Outlets of the Rivers *Indus* and *Ganges,* are called the Christians of St. *Thomas,* because supposed to be converted by his Preaching. Before the *Portuguese* frequented those Parts, they were esteemed to be about fifteen or sixteen thousand Families. They had then no Dependence upon the *Bishop* of *Rome,* but denied his Primacy. The Sacrament was administered among them in both Kinds; they celebrated it with Bread seasoned with Salt; and instead of Wine, which their Country afforded not, they made Use of the Juice of Raisins, softened one Night in Water, and then pressed forth. They baptized not their Infants until they were forty Days old, except in Danger of Death. They used not extreme Unction. They had no Images in their Churches, but only the Cross. And their Priests are excluded from second Marriages. *Brerewood's Enquir. c 20.*

Q. *How is it thought St.* Thomas *suffered* Martyrdom?

A. Having converted many to the Faith in *India,* and, among the rest, the Prince of the Country, the *Brachmans,* perceiving this would spoil their Trade, resolved to put a Stop to his successful Progress, and conspired his Death. And one Day when our Apostle was retired without the City of *Malopur* for his private Devotions, they assaulted him with armed men, first loading him with Darts and Stones, and then one run him through with a Lance.

Q. *What became of his Body?*

A. It was by his Disciples buried in a *Church,* which he had lately caused to be built in the fore-

mentioned City. And though some say it was afterwards translated to *Edessa*, yet the Christians in the *East* constantly affirm it to have remained in the Place of his *Martyrdom?*

Q. *What may we learn from the Observation of this* Festival?

A. That provided our Minds sincerely intend *God's Service*, and that our Affections are fixed upon him as our chiefest Good, he will compassionate the *Weakness* of our *Understandings*, and either pardon our Errors, or deliver us from them. That the best Method to procure divine Light is to practise what we know to be God's Will. That no *Dangers* should discourage us from adhering to our *blessed* Master, and that even Death itself should not be able to separate us from him. That *Faith* ought to be the prevailing Principle of a Christian, under all Events, and in every Condition of Human Life: and that though it is a Degree of Assent inferior to Sense, yet the *Acts* of it are much more praise-
John xx. 29. worthy and commendable; *Blessed are they which have not seen, and yet believe.*

Q. *How is Faith made the prevailing* Principle *of a Christian Life?*

A. By governing all our Thoughts, Words, and Actions with a Regard to another World, and by a firm Persuasion of absent and invisible Things; as the Belief of a God, and his Providence that orders all Things, and of his invisible Grace, ready at Hand to assist us in all that is good, and to keep us from all Evil: Especially when in all our Ways we have a Regard to the Promises of everlasting Life, and the Threatenings of eternal Misery: Which was the great Principle of the Piety and Virtue of all good Men from the Beginning of the
Heb. xi. World; as the Apostle to the *Hebrews* declareth at large.

Q. *Wherein consisteth the Power of this Principle?*

A. In that the Objects of *Faith* are fitted to work upon our Minds upon the Account of both the

Certainty and the *Concernment* of them. We have all the Assurance of the Truth of them that we are capable of in this Life, from the Dictates of Reason, and the general Consent of Mankind; besides that, to assure us these Reasonings are true, we have a most credible *Revelation* of these Things in the *Gospel* of our Saviour; who gave a sensible Proof of his divine Mission in his Resurrection from the Dead. And, as to the Importance of them, every one must own, that the highest Hopes, and the greatest Fears, are sufficient Springs of human Actions: for what can concern us more than eternal Happiness and eternal Misery?

Q. *What is meant by* Faith *in* Christ?

A. In general, it is the believing all those Things that are declared to us by *Christ;* and more particularly some Things that are declared of him. *The believing what is said by him is* called *Faith in Christ,* as his Authority and Credit is the Ground and Reason of our Belief. And the *believing Things said of him* is called *Faith in Christ,* as he himself is the Object of it. And when this Belief suitably affecteth us, and we resolve and practise so as may reasonably be expected from Persons under such Persuasions, then it is imputed to us for Righteousness.

Q. *What are those* Properties *that fit* Faith *to produce such suitable* Effects.

A. It must be *real* and *unfeigned,* against the Pretences of those that use it only as a Disguise to be trusted; or as a mere outside Profession, without looking for any farther Reason than to be in the Fashion. It must be *hearty* and *affectionate;* not a mere speculative Opinion, as of Things wherein we are not much interested; but a moving and influencing Persuasion, wherewith all the Powers of the Soul are affected. It must be *assured* and *confident;* For a wavering and uncertain Opinion will not accomplish its Work. Men will not run Ventures and bear Losses on uncertain Hopes, but only on firm

and certain Expectations. It must be *honest*, and accompanied with a good *Conscience*, implying a Man's Integrity in discharging the Profession he makes, and Honesty in performing his Undertaking. It must be *resolute*, and fully fixed, after all Things are well considered, so that when any Hardships arise, we may not be soon staggered in our Minds.

THE PRAYERS.

I.

For a firm Faith. ALMIGHTY and everlasting God, who for the more Confirmation of the Faith, didst suffer thy holy Apostle *Thomas* to be doubtful in thy Son's Resurrection; grant me so perfectly, and without all Doubt, to believe in thy Son *Jesus Christ*, that my Faith in thy Sight may never be reproved. Hear me, O Lord, through the same *Jesus Christ*, to whom with thee and the Holy Ghost, be all Honour and Glory now and for evermore. *Amen.*

II.

For Faith and Obedience. ALMIGHTY and everlasting God, give unto me the Increase of Faith, Hope, and Charity; and that I may obtain that which thou dost promise, *make me heartily to believe what thou hast revealed*, and to love that which thou dost command, through *Jesus Christ* our Lord. *Amen.*

III.

For removing the Obstacles of believing. LORD of all Power and Might, who art the Author and Giver of all good Things; assist me by thy Grace, that I may mortify all the inordinate and corrupt Inclinations of my Heart, which oppose the Belief of thy holy and heavenly Truths. Enable me to conquer my evil Habits, and govern my unruly Passions, that they may not indispose my Mind in embracing that Evidence, which so plentifully accompanieth thy divine Revelations to the

Sons of Men. Let not the scandalous Divisions amongst Christians, nor the ill Lives of those that profess thy Holy Religion, ever stagger or weaken my Belief of it, since Love, and Peace, and Unity, are Marks of thy true Disciples, and that thy Wrath is revealed from Heaven against all those that obey not the Gospel of thy Son. Keep my Mind free from all Prejudice, which puts so false a Bias upon the Understanding, even in Matters of the greatest Importance, and which may prove so fatal and destructive to my eternal Welfare; that seeing the Reasonableness of those Things thou hast required to be believed, the Perfection of those Duties thou hast enjoined to be practised, and the Power and Force of those Motives upon which both are founded, I may be stedfast and unmoveable, and at last receive the End of my Faith, even the Salvation of my Soul, through *Jesus Christ* our Lord. *Amen.*

IV.

For an effectual Faith.

O HOLY and Eternal God, who hast graciously condescended to establish with Christians a Covenant of Faith and Obedience, with the Promises of a present Supply of Grace and Assistance, and of a future Reward to crown all those that persevere in thy Service; O let me for ever dwell upon this Rock, that, while I am surrounded with sensible Things, I may not be shaken by the Power of them. That no Charms of present sinful Pleasures, may make me forget that Place of Torment to which they consign me. That the Cares of this Life, and the Deceitfulness of Riches, may never make me neglect a Treasure that faileth not, an Inheritance with the Saints in Light. Work in me all those godly Affections that may make my Faith effectual to my Salvation. Let the Belief of thy paternal Care over me produce Love, Honour, and dutiful Obedience; the Belief of thy Almighty Power, Reverence and godly Fear; the Belief of thy Righteousness, Holiness in all manner of Conversation;

that Faith being the governing Principle of my Life, it may compose my Mind under all Events, by a firm Trust and Confidence in thy wise Providence; and that it may dispel all Solicitude for worldly Supplies, by a settled Persuasion, that thou wilt withhold no good Thing from them that walk uprightly; and that thou art ready to bestow good Things, if we persevere in Prayer and Devotion; that ordering all my Actions with a Regard to another World, I may so pass through Things temporal, that I finally lose not the Things eternal, through *Jesus Christ* our Lord. *Amen.*

CHAP. V.

THE NATIVITY OF OUR LORD, OR THE *BIRTH-DAY OF CHRIST,* COMMONLY CALLED *CHRISTMAS-DAY.*—DECEMBER 25.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The *Great Festival* of the Nativity of our Saviour *Jesus Christ;* or the Appearance of God in the Flesh.

Q. *What Authority have we for the Observation of this* Festival?

A. The Practice of the *Primitive Church;* for though we have no certain Evidence of the exact Time when it was first observed, yet it appeareth plainly, that it was very early received all over the *West.* And the immemorial Observation of it is an Argument of its primitive Institution.

Q. *But is it not superstitious to observe this* Festival *upon the* Twenty-fifth *of* December, *when we cannot be certain that our Saviour was born upon that Day?*

A. There is little Reason to doubt but that this which we now observe is the very Day; the Testimony of St. *Chrysostom* is clear for the Tradition of it. Though, if the Day were mistaken, the

Chrysost. Tom. 5. p. 467.

Matter of the Mistake being of no greater Moment than the false Calculation of a Day, will certainly be very pardonable in those who think they are not mistaken. And as long as those who are supposed to be in this Error, do perform the Business of the Day with as much Piety and Devotion on a mistaken Day, as they could do on a true one, if they certainly knew it; the Excuse of blameless Ignorance will wash away greater Errors than this of the Day, supposing it were an Error.

Q. *What are we to believe concerning the* Birth *of our Saviour* Jesus Christ?

A. That the Virgin *Mary* espoused unto *Joseph* of *Nazareth*, who, before and after her Espousals, was a pure and unspotted Virgin, being and continuing in the same Virginity, did, by the immediate Operation of the *Holy Ghost*, conceive, within her Womb, the only-begotten Son of God; and, after the natural Time of other Women, brought him forth. Whereby the Saviour of the World was born of a Woman, made under the Law, without the least Pretence of any original Corruption, that he might deliver us from the Guilt of Sin. And he was born of a *Virgin*, of the House and Lineage of *David*, that he might sit upon his Throne, and rule for *evermore*.

Q. *Was the promised* Messias *to be born after a* miraculous *Manner?*

A. Yes, the Prophecies of the Old Testament foretold as much. *Jeremiah* says, *The Lord hath created a new Thing upon the Earth, a Woman shall compass a Man.* That new Creation of a Man is therefore *new*, and therefore a *Creation*, because wrought in a Woman only, without a Man. *Isaiah, Behold a Virgin shall conceive and bear a Son, and shall call his Name* Immanuel. The original Word was translated a *Virgin*, by such Interpreters as were *Jews* themselves, some hundred Years before our *Saviour*'s Birth: and did not the Signification of the Word and the frequent Use thereof in Scripture import it,

Jer. xxxi. 22.

Is. vii. 24.

the wonder of the Sign given by the Lord himself would evince as much. As for that Conceit of the *Jews*, that all should be fulfilled in *Hezekiah*, it is so manifestly false, that Nothing can make more for the Confirmation of our Faith. This Sign was given, and this Promise made, some time in the Reign of *Ahaz*. Now Ahaz *reigned but sixteen Years* in Jerusalem; and his Son *Hezekiah*, who succeeded him, *was Twenty-five Years old when he began to reign;* and therefore born several Years before *Ahaz* was King, and consequently not now to be conceived when this Sign was given.

Cyril. Hieros. Catec. 4. § 10.

2 Kings xvi. 2. ch. xviii. 2.

Q. *How doth it appear that these* Prophecies *were fulfilled in* Jesus Christ?

A. His Mother that bore him was a pure *Virgin*, as appeareth both from her own Account, and that of *Joseph*, her reputed Husband; both Persons of known Integrity and unquestionable Credit. When *Joseph* doubted of her Chastity, an Angel was dispatched to clear her Honour: and to assure him, that what was conceived in her was not any human Production, but of the *Holy Ghost*. When she objected the Impossibility of her being a Mother, the *Angel* explains it to her himself, by the *Holy Ghost coming upon her, and the Power of the Highest overshadowing her*. All which was so unquestionable, and plainly made out to the *Apostles* and *primitive Christians*, that they universally and firmly believed it, and thought it a Point of so great Moment, as to deserve a Place in that Summary of the *Christian Faith* called the *Apostle's Creed*.

Luke i. 34. Mat. i. 25.

Luke i. 35.

Q. *What were the Circumstances of our* Saviour's Birth?

A. He was born at *Bethlehem*, according to the Prediction of the Prophet *Micah;* whither *Joseph* and *Mary* went in Obedience to the Decree of *Augustus*, to be taxed, being of the House and Lineage of *David;* the Providence of God making Use of this Conjuncture, by verifying a *Prophecy*, to signify and publish the Birth of the true *Messias*. The Concourse of People to *Bethlehem* was so great that

Mic. v. 2.

Luke ii. 4.

they could find no Accommodation but a Stable; where the blessed Virgin brought *forth her first born Son, and wrapped him in swaddling Clothes, and laid him in a Manger;* doing herself the Offices of a pious and tender Parent, whilst *all the Angels of God worshipped him.* Ver. 7. Heb. i. 9.

Q. *How was the Birth of our* Saviour *published to the World?*

A. By the Administration of *Angels;* for as certain Shepherds were keeping watch over their Flocks by Night, *the* Angel *of the Lord came upon them, and the Glory of the Lord shone round about them;* so that the Splendour of the Appearance confounded their Senses, and made them sore afraid: But the Angel quickly dissipated the Terror that seized them, *with the Tidings he brought of great Joy to all People,* in those comfortable Words: *Unto you is born this Day, in the City of* David, *a Saviour, which is* Christ *the Lord.* Luke ii. 6. Luke ii. 10, 11.

Q. *How were the Shepherds directed to find this* new-born King?

A. Lest they should expect a *Prince* accompanied with outward Pomp and Magnificence, the Angel described the Meanness and Obscurity of his Circumstances, as a Token to guide them in the Search of this *new-born Prince. This shall be a Sign unto you, ye shall find the Babe wrapped in swaddling Clothes, and lying in a Manger.* Upon this Notice, the Shepherds without Delay, went to *Bethlehem,* and found the Narrative verified, and published to the World both what they had seen and heard concerning the *Holy Child* Jesus. Ver. 12.

Q. *How was this joyful News received by the* Angels *and the* Shepherds?

A. The Multitude of the heavenly Host praised God in that devout Hymn, *Glory to God in the highest, and on Earth Peace, Good-will towards Men.* And the Shepherds, when they had found the real Completion of what was told them by the Angel, returned, *glorifying and praising God.* Ver. 14. Ver. 20.

Q. *Since this* Angelical Hymn *hath been retained in the* Offices *of the* Church *ever since the primitive Times of Christianity, what may we understand by it?*

A. That the blessed Angels excited one another to give *Glory* and *Praise* to God for his wonderful Works towards the Children of Men. That it is our constant Duty to acknowledge his *Majesty* and *Greatness*, those peerless Prerogatives of *Power*, *Wisdom*, and *Goodness*, which appeared with the greatest Lustre in the stupendous *Incarnation* of the Son of God. That *Christ* hath taken away the Enmity between Heaven and Earth, and reconciled Man to God; for God's *Good-will* to favour Men is the *Peace* the Angels congratulate; hence the *Gospel* is called the *Gospel of Peace*, and God so often in the New Testament, *the God of Peace*. And since the Children of Men alone partake in these Wonders of Love, they ought continually to join with the heavenly Host in *glorifying* and *praising God*.

Eph. vi. 15.
Rom. xv. 33.

Q. *What may we learn from the* Circumstances *of our Saviour's* Birth *and the* Publication *thereof?*

A. It ought to reconcile us to a State of *Poverty:* For since the *blessed Jesus* chose to be born in so mean and obscure a Manner, and preferred it before the Splendour and Pomp of the Rich and Great, the Poor ought to bear a low Condition with Patience and Contentedness, and the Rich not to undervalue and contemn it. In publishing the News of his Birth, our Saviour passed by the *Wise* and the *Powerful*, and revealeth it to the *poor Shepherds;* he manifesteth it to them by an *Angel*, and maketh them the Instruments of communicating the Knowledge of it to the Rich and Great. God *incarnate* preacheth the *Gospel* to the Poor; and mean illiterate *Fishermen* are employed to preach it to the *Kings* and *Sovereigns* of the Earth. And if ever the Rich attain Happiness they must be *poor in Spirit*, and sit loose to what they enjoy.

Luke ii. 8 17.
Ch. iv. 18
Mat. v. 3.

Q. *What* Expectation *was there in the World about the Time of the* Messiah's *appearing.*

A. The *Jews* were in a general Expectation of him, as appears from the *ancient* and general *Tradition*, received from the School of *Elias; that at the End of the second two thousand Years the Messias should come.* And likewise from that particular Computation of the *Jewish Doctors*, not long before our *Saviour*'s Coming; who upon a solemn Debate of that Matter, did determine the *Messias* would come within *fifty Years.* And this is confirmed from the great Jealousy which *Herod* had concerning a King of the *Jews*, that was expected to be born about that Time. And from the Testimony of *Josephus*, who tells us, *the* Jews *rebelled against the* Romans, *being encouraged thereto by a celebrated Prophecy in their Scriptures, that about that Time a famous Prince should be born among them that should rule the World.* Grot. de Ver. lib. 5. § 14. Lib. 7, 12.

Q. *Was the* Gentile *World in any* Expectation *of such an* Appearance?

A. Yes; this is evident from the famous Testimonies of two eminent *Roman* Historians, *Suetonius* and *Tacitus.* The former says, *There was an ancient and general Opinion, famous throughout all the Eastern Parts, that the Fates had determined that there should come out of* Judea, *those that should govern the World.* Which Words seem to be a verbal Translation of that Prophecy in *Micah, that out of* Judah *should come the Ruler. Tacitus*'s Testimony is, *That a great many were possessed with a Persuasion, that it was contained in the ancient Books of the Priests, that at that very time* the East should prevail, *and that they who should govern the World, were to come out of* Judea. Which Phrase, that *the East should prevail,* refers to that Title given the *Messias* by the Prophet *Zechariah,* where he is called the *Man whose Name is the East;* for though we translate it *Branch,* yet the *Hebrew* word signifieth both, and may be rendered the one as well as the other. Lib. 8. c. 4. Mich. v. 2. Lib. 5. Hist. Zech. iii. 8.

Q. *What was the great* Advantage *of our Saviour*'s appearing *in the World?*

A. The scattering and dispelling that Cloud of

Idolatry, and that *Corruption* of *Manners*, which had fatally overspread it. For the most contemptible Objects were thought worthy of divine Honours, the *Jews* themselves having at one Time as many Gods as Cities: and the most brutish and scandalous Vices prevailed, not only among the most polished Parts of Mankind, but even in the solemn Acts of the *Gentile* Worship. Upon which Account our Saviour became a Light to lighten the *Gentiles*, as he was the Glory of his People *Israel*. So that under the Conduct of such a Guide, we cannot fail of acquiring the Knowledge of God's Will in this World, and the comfortable Expectation of Life everlasting in the World to come.

Jer. ii. 28. xi. 13.

Q. *Wherein did our* Saviour *exceed all those that had before him made known the* Will *of* God *to Mankind.*

A. In the *Dignity* and Excellency of his *Person*, whereby he knew the best and surest Ways of attaining Happiness. In the Clearness and *Perfection* of his *Precepts*. In the *Brightness* of his own *Example*, and in the *Encouragements* of his gracious Assistances and glorious Rewards, which he hath promised to all those that engage and persevere in his Service.

Q. *How was our* Saviour *qualified by the* Dignity *of his* Person *to* reveal *to us the* Will of God?

A. He who *lay in the Bosom of his Father*, and had the *Spirit communicated to him without Measure*, in whom dwelt *the Fulness of the Godhead bodily*, could not want a perfect Knowledge of what was most agreeable to the divine Will; and consequently we have abundant Reason to put our Trust and Confidence in that Method of attaining Salvation he hath discovered, because it was the Contrivance of infinite Wisdom, and cannot fail of Success, if we are not wanting to ourselves in heartily embracing it.

John i. 18. iii. 34. Col. ii. 9.

Q. *Wherein consisteth the* Perfection *of his* Doctrine?

A. In that it directs us to the true *Object* of *Worship*, and gives us rational and worthy Notions of that Being we are obliged to adore; and is most

fitly adapted to raise our Natures to the greatest Improvement they are capable of. To prevent our falling into sinful Actions, our Saviour layeth a Restraint upon our *Thoughts*, which lead to them, Mat. v. 28. and obligeth us to govern our *Looks* which give Birth to our Thoughts. To obviate all those Evils, which proceed from an inordinate Desire of Riches, he hath discovered to us that admirable Temper of Mind distinguished in his Gospel by *Poverty of Spirit*, Ver. 3. which maketh us even sit loose to the good Things we possess. To keep us at a Distance from the Temptation of Lying and Detraction, he hath forbid all *idle Words*, that the Care to avoid them Mat. xii. might secure us from falling into those greater 36. Faults. To hinder the fatal Effects of Anger and Revenge, he hath nipped these Passions in the Bud, by commanding us to *love our Enemies*, and to do Mat. v. 44. Good to them that do Evil to us. To facilitate the Virtue of Patience, so necessary in this Vale of Tears, he hath manifested to us the Treasures that are hid in Adversity, and the Advantage of being persecuted for his Sake: that what the World calls Misfortune and Calamity often proveth the blessed Occasion of making us happy both in this Life and the next. *Blessed are they that mourn, Blessed are* Ver. 4. 10. *they that are persecuted.* And to make us quiet and easy in ourselves, and gentle to others, he requireth us to have a quick Sense of our own Weaknesses and Defects, and readily to condescend to the Mat. xi. lowest Offices for the Good of our Neighbours. 29.

Q. *Wherein appears the* Brightness *of our* Saviour's Example?

A. In that he hath set us a perfect Pattern of all those solid and needful Virtues which he requireth from us, and in his own Person hath recommended to us the most hard and difficult, as well as those that are most useful and beneficial. To teach us *Piety* and *Devotion*, he frequently retired, and spent whole Mat. xiv. Nights in Prayer; and from worldly Occurrences 23. Luke vi. raised Matter for spiritual Thoughts; and con- 12.

John x. 22. formed not only to divine Institutions, but to human Appointments that tended to promote Religion. That we might learn *Humility*, this Prince
Luke ii. 7. of Glory condescended to the Poverty of a Stable; this Wisdom of the Father became dumb, and was reduced to the Simplicity of an Infant; he spent thirty Years of his Life in Retirement, unknown to the World, and was subject to his Parents. That
Acts. x. 38. we might be ready to exercise universal *Charity* to the Bodies and Souls of Men, the whole Course of his Life was employed in doing good. That we
Mat. iv. 8, &c. might suppress all *ambitious Desires*, he refused the Offer of the Kingdoms of the World, and the Glory of them; and, when the People would have
John vi. 15. made him a King, he silently withdrew, and they knew not where to find him. That we might be
Mat. xvii. 24, 25, &c. *obedient to Government*, he paid Tribute, though he was free from any such Obligation, and was forced to work a Miracle to perform it. That we might *live above the World*, he chose to have no Part nor
Mat. viii. 20. Share in the Possessions of it, the *Son of Man not having where to lay his Head.* And though he denied himself in the lawful Pleasures and Satisfactions of Life, yet he was perfectly *contented* in his mean Con-
Mat. xxvi. 39. dition. That in all our Sufferings we might be *resigned to the Will of God*, in his bitter Agony he renounced the strongest Inclination of Nature, and submitted to the Appointment of his Father. That a Regard to the *Judgment* of the *World* might not prevail upon us to transgress the Laws of God; *he*
Phil. ii. 7. *made himself of no Reputation;* and, in order to do good to Mankind, was contented to be esteemed
Luke xi. 15. Mat. xi. 19. one of the worst of Men; a Magician, an Impostor, a Friend and Companion of Publicans and Sinners, and a Seducer of the People. That we might resist all Temptations to Anger, and preserve an *Evenness of Mind* under all *Provocations*, he bore with the Dulness and Slowness of his Disciples, both in their understanding and believing what he plainly
John xiv. 5, &c. taught, and answered the sharpest Reproaches of

his Enemies with calm Arguments, and modest Silence. That we might practise that difficult Duty *of loving our Enemies,* he prayed most earnestly for his, even when he felt the most cruel Effects of their Malice, and imputed it to their Ignorance. Luke xxii. 34.

Q. *What* Encouragement *hath our* Saviour *promised to excite us to the* Performance *of our* Duty?

A. He offereth *Pardon* and *Forgiveness* of what is past, and perfect Reconciliation to God by the Merits of his Death and Passion, provided we return to him by sincere Repentance. He supplieth us with *Strength* at present to enable us to do our Duty by enlightening our dark Minds, by exciting our Wills to that which is good, and by raising our Courage under Difficulties and Dangers. He alarms our Fears by the Threatenings of eternal Punishment in the next Life, and encourages our Hopes by the Promises of everlasting Rewards to the whole Man, both Body and Soul; which are the most powerful Considerations in the World to take Men off from Sin, and to bring them to Goodness.

Q. *What Thoughts are proper to entertain our Minds upon this* Festival?

A. Great Admiration of the *stupendous Love of God* towards Mankind, in sending no less a Person than his *own Son,* and no less dear to him than his *only-begotten Son,* out of his mere Grace and Goodness, to accomplish our Salvation, who were enemies to God by our evil Works. Great Thankfulness to the *blessed Jesus* for his wonderful *Humility* and *Condescension,* when he undertook the Work of our Redemption. He who lodged in the *Bosom of his Father,* came into the World, *and had not where to lay his Head.* He, who had *Heaven* for his *Throne,* was contented to *be born in a Stable, to be laid in a Manger, to be wrapped in swaddling Clothes.* Great Transports of Gratitude; that, for our Sakes, he would be pleased to be made miserable, that we might be made happy; to be poor, that we might be enriched: to die, that we might live for ever;

Great Trust and Confidence in the Mercy of God; who hath shewed such Tenderness and Compassion towards us, and done such great Things for our Salvation.

Q. *How ought we to express our* Thankfulness *for the* Incarnation *of our blessed* Saviour?

A. We ought to join with the heavenly Host, and the pious believing Shepherds, in *Hymns* of Praise and Thanksgivings. To comply with the
Tit. ii. 12. great Design of this wonderful Love, *by denying all Ungodliness and worldly Lusts, and by living soberly, righteously, and godly in this present World.* To propound this pattern of Love for our own Imitation,
1 John iv. 11. and *because God hath so loved us, to love one another;* and to stoop to the lowest Offices of Charity for the Relief of our Neighbour. Never to despise the Poor for the Meanness of their Circumstances, since it is what our *Saviour* chose for our Sakes; but to cherish and assist them as his lively Representatives here upon Earth, especially because all the Kindness we shew to them he reckoneth as done to himself.

John xiv. 15. Q. *How ought we to express our* Love *to the* blessed Jesus, *for this wonderful Condescension:*

A. By earnestly labouring to please him to the utmost of our Power, in a constant Care to *keep his Commandments*, and endeavouring to prevail upon others to do the same. By making a daily Progress in Piety and Virtue, that we may be conformed to the likeness of that beloved Object. By setting a great Value upon all Ways and Opportunities of conversing with him: in praying and meditating, in hearing his Word, and receiving the blessed Tokens of his Love, which he hath left us in the *holy Sacrament.* By being more concerned to hear his holy Name blasphemed, than for any Reproach that can be cast upon ourselves. By longing for
Tit. ii. 13. his glorious Appearing, that we may enjoy him without Interruption to all Eternity.

Q. *How is the* Observation *of this* Festival *abused?*

A. When, instead of making it an Instrument of *Religion*, we chiefly employ this *Holy Season* in Vanity and Folly; when our Joy evaporates in Extravagance, and degenerates into Sin and Sensuality; when we express it by Luxury and Intemperance, to the great Scandal of our Saviour and his holy Religion; it being the improperest Season (if there can be any one more so than another) for Impiety and Wickedness, and a most notorious Aggravation of it, because contrary to the Design of our Saviour's coming into the World, *who was made manifest that he might destroy the Works of the Devil.* 1 John iii. 8.

THE PRAYERS.

I.

ALMIGHTY God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin: grant that I, being regenerate and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the same our Lord *Jesus Christ*, who liveth and reigneth with thee and the same Spirit, ever one God, World without End. *Amen.* For Renovation.

II.

O GOD, whose blessed Son was manifested that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life; grant, I beseech thee, that having this Hope, I may purify myself, even as he is pure; that when he shall appear again with Power and great Glory, I may be made like unto him in his glorious Kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth one God, World without End. *Amen.* For Conformity to the Design of Christ's coming into the World.

III.

Thanksgiving for the Birth of our Saviour.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, Holy Father, Almighty Everlasting God; because thou didst give *Jesus Christ*, thy only Son, to be born as at this Time for us; who, by the Operation of the Holy Ghost, was made very Man of the Substance of the Virgin *Mary* his Mother, and that without Spot of Sin, to make us clean from all Sin: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

IV.

Praise to God for the Incarnation.

GLORY be to God on High, and in Earth Peace, Good-will towards Men. I praise thee, I bless thee, I worship thee, I glorify thee, I give Thanks unto thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son *Jesus Christ*, O Lord God, Lamb of God, Son of the Father, who wert made Man to take away the Sins of the World, have Mercy upon me, by turning me from my Iniquities: Thou who wast manifested to destroy the Works of the Devil, have Mercy upon me by enabling me to renounce and forsake them: Thou who art the great Advocate with the Father for penitent Sinners receive my Prayer. For thou only art holy, thou only art the Lord, thou only, O *Christ*, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

V.

Mr. *Kettlewell.* Thankfulness for

WHAT am I, dear Lord, that thou shouldst leave the Right Hand of God, and come to visit me? Hadst thou no Ease in thy own Breast so long

as I lay plunged in Misery? How camest thou, being so highly exalted, and the Eternal Son of God, to have any affectionate Concern at all for me? Was I not a deformed polluted Wretch, and thy professed Enemy? And was not either of these enough to turn away thy Face from me? But if, notwithstanding all this, thy overflowing Goodness would put thee upon doing Something for my Sake; why must thou come thyself upon Earth, and be subject to the Miseries of human Nature, and to the Affronts of an ungrateful World, to bleed and die to redeem me? How unfathomable is thy Grace, and what an unsearchable Depth of Love is this, which thou hast opened to us? O! how happy do I think myself in it, and how doth my Heart rejoice at the Remembrance of it! Lord! I love thee dearly, and long to love thee more: Would I had the Heart of the *Seraphim*, that I might be all over Love, and feel my Soul affected to that Degree which I desire, and thou infinitely deservest of me: I wish no greater Pleasure than to be found perfect in thy Love, and to have thee so dear to me, that I may contemn all the gilded Vanities and Allurements of this World at the Thoughts of it. O! that thou wouldst fill me, if that might be, with an Affection full and absolute, like thy own, that so I might love thee infinitely, as I am beloved by thee. At least possess me with such a Sense of thy Love, and such a Thankfulness for all thy Favours, as is somewhat worthy of thee: Though, should I offer the utmost Acknowledgments, which the most affected and enlarged Heart can pay, I should not give thee the thousandth Part of what I owe thee. Let all the Angels adore thy glorious Goodness, and all the Sons of Men, so long as they have a Tongue to speak, set forth thy noble Praise; for thou, O sweetest *Jesu*, art the Son of the Blessed, the Joy and Glory of the World, the Lamb of God, the Saviour of Mankind, who was slain for our Sakes, and art alive again, and sittest now for ever at the Right

Christ's being made Man.

Hand of Power, in the Glory of the Father, that Angels may submit to thee, and all the World may worship thee, and praise thy Goodness, Power, and Glory, to all Eternity. *Amen.*

CHAP VI.

SAINT STEPHEN.—DECEMBER 26.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of the first Martyr, St. *Stephen.*

Q. *What Account is there of the* Country *and* Kindred *of this Holy Man?*

Acts vii. *A.* The Scripture gives us no particular Notice of either. That he was a *Jew* is unquestionable; he owns this in his Apology to the People; but whether born at *Jerusalem,* or among the dispersed in the *Gentile* Provinces, is impossible to determine. Antiquity reckoneth him, and that probably enough, among the *seventy* Disciples; and indeed his admirable Knowledge in the Christian Doctrine, and his singular Ability in proving *Jesus* to be the *Messias,* argue him to have been trained up under our *Saviour*'s immediate Institutions for some considerable Time.

Q. *What Character do the Scriptures give us of St.* Stephen?

Acts vi. 5. *A.* They describe him as a Man *full of Faith and the Holy Ghost;* which imply, that he had great Zeal and Piety, and that he was endowed with extraordinary Measures of that Divine Spirit that was lately shed upon the Church, and thereby peculiarly qualified for that Place of Honour and Usefulness he was advanced to.

Q. *What Function did St.* Stephen *exercise in the Church?*

Acts vi. *A.* The Office of a *Deacon,* which had its Original upon the *Murmuring of the* Grecians, who were

probably Proselytes, *Jews* by Religion, and *Gentiles* by Descent, against the *Hebrews*, who were *Jews* both by Religion and Birth: *That their Widows were neglected in the daily Ministration*, when Believers *had all Things in common*, and were supplied out of one Treasury: To prevent any Mismanagement for the future, the Apostles appointed seven Men of *honest Report, full of the Holy Ghost and of Wisdom*, to superintend the Necessities of the Poor, to make daily Provision for their public Feasts, and to keep and distribute the Treasure of the Church, of which St. *Stephen* was one; whereby the *Apostles* had more Leisure to attend those Affairs that were more immediately serviceable to the Souls of Men.

Ver. 1.

Ver. 3.

Q. *Though the Care of the* Poor *was a main Part of the* Deacon's *Office, was it the whole?*

A. No: For had this been all, the Apostles needed not to have been so exact in their Choice of Persons, nor have used such solemn Rites of Consecration to ordain them to it. But the *serving Tables* implied also their Attendance at the Table of the *Lord's Supper;* for in those Days their *Agapæ*, or Love-Feasts, where Rich and Poor sat down together, were at the same Time with the *holy Eucharist*, and both administered every Day; so that their Ministration respected the one and the other; and thus we find it was the Practice in the Primitive Church afterwards: Besides, they were allowed to preach and baptize, as is plain by *Philip* the *Deacon*, who did both.

Acts viii. 12.

Q. *How were the first* Deacons *ordained to their* Office.

A. Seven Men, of good Report, full of Wisdom and the *Holy Ghost*, were by the People presented to the *Apostles;* who first made their Address to Heaven for a Blessing upon their Undertaking, and then laid their Hands upon them; an ancient *Symbolic Rite* of Investiture and Consecration to any extraordinary Office.

Acts vi. 3.

Q. *Who were those that opposed and disputed with St.* Stephen?

Ver. 9. *A.* Several of the Members of *five Synagogues*, of which there were very many at *Jerusalem*, established for expounding the Law, and for Prayer. In some Apartments joining to these, were Schools or Colleges for the Instruction and Education of Youth, which being built by *Jews*, who were *Foreigners*, were called after the Name of their *Countries*. But notwithstanding their Subtilty and Ver. 10. Learning, they were not *able to resist the Wisdom and the Spirit by which he spake.*

Q. *Being baffled in this* Attempt, *what Method did they take to* suppress *the Doctrine he taught?*

Ver. 11. *A.* They suborned Men of profligate Consciences to undermine him by false Accusations; that so he might fall a Sacrifice to their Spite and Malice, and that by the Hand of public Justice.

Q. *What did these false* Witnesses *depose against him?*

Ver. 13, 14. *A.* That they had *heard him speak blasphemous Words against* Moses, *and against* God; that he should threaten the Ruin of the Temple, and the Abolition of the *Mosaic Rites;* and blasphemously affirm, that *Jesus of Nazareth* should take away that Religion, which had been established by *Moses*, and by God himself.

Q. *What was the Sum of St.* Stephen's *Defence?*

Acts vii. *A.* That if they looked back to their Forefather *Abraham*, they would find that God chose him to be a Father of the Faithful when he lived among *Idolatrous* Nations; and that he served God acceptably without those external Rites they laid so great Stress upon. And when he entered into Covenant with him, he made Use of no Ceremony but that of *Circumcision;* and that without any other fixed Rite but this, the succeeding *Patriarchs* worshipped God for several Ages, till the Time of *Moses*, who was appointed by God to conduct them out of the House of Bondage, who had foretold, Ver. 37. *that God would raise up to them a Prophet like unto him, and that they should hear him.* That when their

Fathers lapsed into *Idolatry*, God commanded *Moses* to set up a *Tabernacle*, as a Place of public Worship; which, after some Years gave Place to a standing Temple, designed by *David*, but built by *Solomon*; which, though stately, was not absolutely necessary, from the Nature of that infinite Being they worshipped. And that therefore there could not be that Necessity for those *Mosaic* Rites they pretended; especially since they were designed to last but for a Time; but that it was their refractory Humour, as it had been their Ancestors, *to resist the Holy Ghost*, and to persecute and slay those *Prophets* that foretold the Coming of the *Messias*, *the Holy One*, of whom they had been the Betrayers and Murderers, without any Regard to that Law he came to fulfil. Acts vii. 5.

Q. *How did the* Judges *bear his Defence?*

A. They expressed all signs of Rage and Fury, their Consciences being stung with the Truths he delivered; which prevented the Application he designed to make. However, regardless of their Resentment, he fixed his Eyes and Thoughts upon Heaven, and saw the *Glory of God, and Jesus standing at the Right Hand of God;* the affirming of which made his Adversaries now take it for granted that he was a *Blasphemer;* and thereupon resolve his Death, without any farther Process. Ver. 56.

Q. *How did St.* Stephen *suffer Martyrdom?*

A. He was *stoned;* which was one of the four Punishments among the *Jews* inflicted for great and enormous Crimes, as *Blasphemy*, *Idolatry*, &c. The Witnesses, whose Hands were to be first upon him, putting off, according to Custom, their upper Garments, laid them down at *Saul*'s feet, while the holy *Saint* was upon his Knees, recommending his Soul to God, and praying for his Murderers, that the Guilt of his Death might not be laid to their Charge; and in this Manner, copying the Example of his Master, *he fell asleep.* The miraculous Conversion of St. *Paul* was a Proof of the Efficacy of St. *Stephen*'s dying Prayers; and of that gracious Ver. 58. Ver. 60.

Favour with which God was pleased to hear him.

Q. *What became of his Body?*

A. It was carried by devout Men to be buried: who, from a Sense of the Loss of so pious and good a Man, *made great Lamentation for him.*

Q. *What may we learn from the* Observation *of this* Festival?

A. That a firm Belief and Persuasion of another Life, is the great Support of a good Man under the Sufferings of this. That when Malice and Cruelty combine to deter Men from the Profession of the Truth, by inflicting the most barbarous Torments, the good Providence of God often makes them ineffectual, by assisting his faithful Servants with an extraordinary Communication of his Grace. That no Opposition or Calumny from bad Men should discourage Christians from doing all the Good they can. That we ought to summon up all our Courage and Resolution, when we are engaged in the Defence of God's Cause, always remembering that Patience and Moderation best become the Advocates of Truth. That though good Men when they die, depart into a State of Happiness, yet they are a Loss to the World, which we may justly lament, being deprived of the Advantages of their edifying Example. That we should be ready to forgive all the Injuries and Affronts we receive from others, and by practising it in ordinary Provocations, to prepare ourselves for the Exercise of it in greater. That if we will distinguish ourselves to be the Disciples of *Jesus*, we must love our *Enemies*, bless them that curse us, and pray for them that despitefully use us, and persecute us, a Perfection of Charity peculiar to the Gospel Institution, in which St. *Stephen* copied the Example of his blessed Master, which we might have thought impossible to have been imitated, if the *Saint* of this Day had not convinced us of the contrary.

Q. *Since the* Love *of Enemies is a Duty peculiar to the Christian* Institution, *wherein does it consist?*

A. In bearing a sincere Affection towards our Enemies, though they are malicious and implacable

to us, and in being ready upon Occasion to give real Testimony of it.

Q. *Is it not enough to* wish *them no* Evil, *and to* do *them no* Harm?

A. Many devout Christians delude themselves in this Matter: for besides these Expressions of *Justice*, we are obliged to show them all Offices of *Charity*; because they are Men and Christians, our Neighbours and our Brethren. We ought to honour them for their Virtues, and pity them for their Miseries; to relieve their Wants, to conceal their Defects, and to vindicate their injured Reputation; to pray for them, and be placable towards them; ready to remove all Misunderstandings, and to take such steps as may probably recover them to a true Sense of Things.

Q. *What is that* Uncharitableness *to our* Enemies *we are most liable to?*

A. Hard Censures and *Suspicions*, fancying the worst Designs, *and putting the worst Interpretations upon all their Words and Actions:* A reigning Sin among Adversaries; too common among those who are otherwise *serious* and *devout;* and this not only against *particular Persons*, but on all Hands, against *whole Bodies and Parties*, who, in any Thing relating to the Times, are of different Opinions. Now this is contrary to the Nature of *Charity*, which is always inclinable to *think the best*, and leans, so far as the Thing will bear, to the side of Favour, both in judging and speaking of all their Actions. It is also plainly contrary to our *Lord*'s Rule, who warneth us not to *judge, that we be not judged*, because *with what Measure we mete, it will be measured to us again.* Mat. vii. 1, 2.

Q. *What makes us so* hard *to forgive our* Enemies?

A. It is our dwelling upon an Injury received, and hearkening to ill Suggestions, that aggravate the Deed, and the Malice and Unworthiness of him that offered it. This heightens our Resentment, and makes it difficult to bring our Minds into Temper; whereas if, when such Thoughts arise,

we did not harbour nor give way to them, we should find Forgiveness much more easy.

Q. *What* Obligations *do we lie under to the Performance of this* Duty?

Mat. v. 44. vi. 14, 15. *A.* The *express Command* of our Saviour, the Author of our holy Religion, requireth it from us. He hath besides made *Forgiveness* of Injuries to be the *Condition* without which we can expect no Pardon of our Sins from him: He hath, in his own Person, set us a *Pattern* of this Virtue, which he practised to the Height, rendering Good for Evil to all Mankind.

Q. *Wherein consisteth the* Reasonableness *and* Excellency *of this Duty?*

A. In that it tends to the Comfort and Happiness of our Lives; Patience and Forgiveness affording a lasting and solid Pleasure. In that it restrains, at present, a very tumultuous and unreasonable passion, and prevents many Troubles and Inconveniences which naturally flow from the malicious and revengeful Temper. It is the Perfection of Goodness to do kindness, not only without Merit and Obligation, but in despite of Temptation to the contrary. It is an Argument of a great Mind, and the most valuable Conquest, because gained over ourselves. And thus God himself is affected towards those who are guilty of the greatest Provocations against him.

Q. *But is not the* Repentance *of the* Party *that injures us, made the* Condition *of our* Forgiveness?

A. Forgiveness is chiefly taken for *abstaining from Revenge;* and so far we are to forgive our *Enemies,* even whilst they continue so, and though they do not repent. Besides, we are to pray for them, and to do them all Offices of common Humanity and Charity. But sometimes *Forgiveness* doth signify *a perfect Reconciliation* to those that have offended us, so as to take them again into our Friendship; which they

Luke xvii. 3, 4. are by no Means fit for, till they have repented of their Enmity, and laid it aside: and this is the Meaning of that Text, *of rebuking our Brother if he trespass against us, and if he repent to forgive him.*

Q. *How ought we treat an* Enemy *that repents?*

A. We are not obliged to treat him with Marks of *special Esteem* and *Confidence,* because this is founded upon particular Reasons and Fitness of Persons, as *Likeness of Humour, Fidelity of Affection, Aptness for our Affairs,* or the like. But when we ourselves are only concerned, and the Thing is not of that Weight as to be jealous over it, and we have no other cause but that Offence to exclude him from it; it is a Christian Act to admit a returning Penitent to the same State he held before he offended us. And this is according to St. *Paul*'s Direction *to forgive others, even as God for* Christ's *Sake forgiveth us.* Eph. iv. 32.

Q. *By what* Measures *ought we to judge of the* Repentance *of our* Enemies?

A. We ought not to be too *strict* and *rigid* in standing upon exact Proofs, but to be *candid,* and apt to interpret all Signs of it to the best Sense, leaning to the Side of Love and easy Admittance. If they take Shame to themselves, and are so far humbled, as penitently to confess their Fault, it is an Argument of their Sincerity, and, in the Case of the first Offence especially, a strong Presumption that they will no more commit it.

THE PRAYERS.

I.

GRANT, O Lord, that in all my Sufferings here upon earth, for the Testimony of thy Truth, I may stedfastly look up to Heaven, and by Faith behold the Glory that shall be revealed, and being filled with the Holy Ghost, may learn to love and bless my Persecutors, by the Example of thy first Martyr St. *Stephen;* who prayed for his Murderers to thee, O blessed *Jesus,* who standest at the right Hand of God, to succour all those that suffer for thee, my only Mediator and Advocate. *Amen.*

For Support under Sufferings for Religion.

II.

For Renovation. ALMIGHTY God, who hast given us thy only begotten Son to take our Nature upon him, and as at this Time to be born of a pure Virgin; grant that I, being regenerated and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the same our Lord *Jesus Christ*, who liveth and reigneth with thee and the same Spirit, one God, World without End. *Amen.*

III.

For Charity towards our Enemies. TEACH me, O blessed *Jesus*, to lay aside all angry and revengeful Thoughts against my bitterest Enemies, because thou requirest it, and hath shewn me the Way by thy own perfect Example; who tookest Pity upon fallen Man, when he was in a State of Enmity against thee; and without Importunity or Application didst admit him to Terms of Pardon and Reconciliation, and didst pray for thy Persecutors under the Sense and Smart of those Sufferings they inflicted, in the very Agony and Bitterness of Death. Teach me therefore to bear all their Malice with Meekness and Patience, and to return all Offices of Charity for the Affronts and Indignities they offer to me. Make me placable and ready to forgive, and candid in interpreting all the Marks and Signs of their Repentance. And do thou, O blessed *Jesus*, forgive them, and recover them to a right Sense of Things, and make them ready to be reconciled; that I being enabled by thy Grace to tread in the Steps of thy first Martyr St. *Stephen*, may receive that Pardon from thee, which I readily grant to them, and without which I am undone to all Eternity. Grant this, O Lord *Jesus*, to whom with the Father and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

IV.

GRACIOUS God, shew Mercy, I humbly intreat thee, to all those that persecute me, though they neither show Justice nor Mercy towards me; pity their Ignorance, remove those Prejudices that blind their Eyes, sweeten and mollify their Spirits, that they may no longer be carried away with Malice and bitter Passions: Dispose them by Humility and Meekness, and by a sincere Love of Truth and Righteousness, to a joyful Reception and Acknowledgment thereof; that they may lay aside their Errors, and instead of persecuting, resolutely profess thy holy Religion. And by whatever Means thou shalt think fit to work their Recovery, let their Repentance prevent thine eternal Vengeance, through the Merits of our dearest Lord and Saviour *Jesus Christ*. *Amen*.

For our Persecutors.

CHAP. VII.

SAINT JOHN THE EVANGELIST.

DECEMBER 27.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *John* the Evangelist.

Q. *What was St.* John's *Original?*

A. As to his Country, he was a *Galilean*, the Son of *Zebedee* and *Salome*, younger Brother to St. *James*, with whom he was brought up in the Trade of Fishing, and with whom he was called to be a Disciple and an Apostle of our Saviour. He is thought by the *Ancients* to be far the youngest of all the Apostles, being under *thirty* Years old when he was first called to that Dignity. And his great Age seems to prove as much; for dying about an hundred Years old in the third of *Trajan*, he must have lived above *seventy* Years after our Saviour's Suffering.

Mat. iv.

Q. *What new* Name *did St.* John *receive from his Master?*

Mark iii. 17. *A.* He with his brother *James* were styled *Boanerges*, that is the *Sons of Thunder*. This Surname is thought more especially to be attributed to St. *John*, because he so clearly taught the *Divinity of Jesus Christ* in sublime words, and delivered the *Mysteries* of the *Gospel* in a profounder Strain than the rest of the Evangelists; upon which account he is affirmed by the *Ancients* not so much to *Speak* as to *Thunder*.

Q. *What particular* Marks *had St.* John *of our* Saviour's *Esteem?*

A. He was not only one of the Three Disciples which our *Saviour* admitted to the more private John xiii. 23. Passages of his Life, but was the *Disciple whom* Jesus *loved*, who lay in our *Saviour*'s Bosom at the Paschal Supper, the most honourable Place of being next him, who was made use of by St. *Peter*, as the Disciple most familiar with our Saviour, to Ver. 24. enquire whom he meant, when he said, *one of them should betray him;* and to whom our Lord com- John xix. 26, 27. mitted the Care of his Mother, the *blessed Virgin*, when he was leaving the World.

Q. *What may we* learn *from this?*

A. Our Saviour hath by his Example and Authority sanctified the Relation of *Friendship*, and those closer Bounds of Amity, which natural Affection or special Inclination may form between particular Persons, without any Prejudice to a general Charity.

Q. *How did St.* John *show his* Sense *of this particular* Kindness *of our Saviour towards him?*

A. By Returns of Kindness and Constancy: staying with him when the rest of his Disciples deserted him. To this Cause may be attributed his Zeal to punish the *Samaritans* that affronted his Lord; and perhaps also his Desire to sit on our Saviour's right Hand in his Kingdom, that he might have a nearer Enjoyment of him in his Glory. And, hence likewise, though upon the Surprise of our Saviour's Ap-

prehension, he fled with the Rest of the Apostles, yet he quickly recovered himself, and confidently entered into the *High Priest's* Hall, and followed our Saviour, through the several Stages of his Trial, and at last attended upon him at his Crucifixion, owning him, as well as being owned by him, in the thickest Cloud of his most inveterate Enemies; and having received the *blessed Virgin* into his House, according to our Saviour's Recommendation, he treated her with Duty and honourable Regard, and made her a principal Part of his Charge and Care.

Q. *With which of the* Apostles *did St.* John *seem to have the greatest* Intimacy?

A. With St. *Peter*. Upon the news of our Saviour's Resurrection, they two hasted together to the Sepulchre. It was to *Peter* that St. *John* gave the Notice of *Christ's appearing* at the Sea of *Tiberias* in the Habit of a Stranger: And it was for St. *John* that St. *Peter* was solicitous what should become of him. After the Ascension of our Lord, we find them both together going up to the temple at the Hour of Prayer; both preaching to the People, and both apprehended and thrown into Prison, and the next Day brought forth to plead their Cause before the *Sanhedrim*. And both sent down by the *Apostles* to *Samaria*, to settle the Plantations *Philip* had made in those Parts where they baffled *Simon Magus*.

John xx. 3. John xxi. 7. Ver. 21. Acts iii. 1. Chap. v. Acts viii. 14.

Q. *What other* Particulars *do the Scriptures mention concerning St.* John?

A. Nothing more than what is recorded of him in Conjunction with his brother *James;* upon whose Festival they are taken Notice of.

Q. *Where did St.* John *exercise* his Apostolical Office?

A. The Province that fell to his share was *Asia:* Though it is probable he continued in *Judea* till after the *blessed Virgin*'s Death; which is reckoned to have happened about *fifteen* Years after our Lord's *Ascension;* otherwise we must have heard of him in the Account St. *Luke* gives of St. *Paul*'s Journies

Euseb. lib. 3. c. 1.

in those parts. He founded the Churches of *Smyrna, Pergamus, Thyatira, Sardis, Philadelphia,* and *Laodicea;* but his chief Place of Residence was *Ephesus;* where St. *Paul* had many years before settled a Church. Neither is it thought he confined his Ministry merely to *Asia Minor,* but that he preached in other parts of the *East,* probably *Parthia,* his first *Epistle* being anciently entitled to the *Parthians.*

Q. *How was St.* John *persecuted by the Emperor* Domitian?

A. He was represented to the Emperor as an eminent Assertor of Atheism and Impiety, and a public Subverter of the Religion of the Empire. By the Emperor's Command, the *Proconsul* of *Asia* sent him bound to *Rome,* where he received a very barbarous Treatment; he was cast into a *Cauldron of boiling Oil,* or rather Oil set on fire; but the divine Providence, which secured the *three Hebrew Captives* in the Flames of a burning Furnace, brought this Holy man safe out of what one would have thought an inevitable Ruin.

Tertul. de Præs. Hær. c. 36.

Q. *How was he farther* treated *by the* Emperor?

A. Domitian being disappointed, considered not the Miracle; but presently orders him to be banished into the Island of *Patmos,* in the *Archipelago,* where he remained several Years, instructing the Inhabitants in the *Faith of Christ.* This banishing into *Islands* was the worst and severest Kind of *Exile,* whereby the Criminal forfeited his Estate; being transported into some certain *Island,* which only the *Emperor* had the power of naming, there to be confined to perpetual Banishment.

Q. *Did St.* John *die* in Banishment?

A. No: the Emperor *Nerva* revoked the severe *Edicts* of his Predecessor, and St. *John* took the Advantage of that Indulgence, and returned to *Ephesus;* where finding *Timothy,* their Bishop, martyred, he governed that Church until the time of *Trajan;* about the Beginning of whose Reign he departed this life, being about an *hundred* Years old, and never married. As to the Reports of his being

translated without dying, or that he only lay sleeping in his Grave, they are Errors built upon that Discourse which passed between our *Lord* and St. *Peter*, concerning this Apostle. John xxi. 21.

Q. *What was remarkable in St.* John's *Conduct towards the Heretic* Cerinthus?

A. Going with some of his Friends to the *Bath* at *Ephesus*, and understanding that *Cerinthus* was at the same Time bathing, he immediately retired, exhorting his Friends to avoid a Place, where was so great an Enemy to the Truth, lest the *Bath should fall upon their Heads.* This Account is given by *Irenæus*, as a Tradition from *Polycarp*, St. *John's* Scholar and Disciple. Euseb. Hist. lib. 4. c. 14. Iren. adv. Hær. lib. 3. c. 2.

Q. *What* Writings *did this* Apostle *leave behind him?*

A. His *Gospel*, three *Epistles*, and his Book of *Revelation*.

Q. *How doth it appear that St.* John *wrote the* Gospel *that goeth under his Name?*

A. The *Gospel* itself describes the *Author* of it by such Marks as peculiarly belong to St. *John*, as that he was a *Disciple* of our *Lord*; and that *Disciple whom* Jesus *loved*; and of whom the Fame went abroad among the Brethren that he *should not die.* That St. *John* was the *beloved Disciple*, appears by several Places in this *Gospel*, and the whole Christian Church hath distinguished him by that Character; and his *not dying* was so constantly applied to St *John*, that some of the *Ancients* declared that he died not at all, but was translated; and others that he only lay sleeping in his Grave: And he alone of all the *Apostles*, tarried till our Lord came to the Destruction of *Jerusalem*, which he outlived many years. To which we may adjoin the Testimony of the *Primitive Church*, which asserts it as an unquestionable Truth. *Irenæus* says that *John*, the *Disciple of our Lord*, who leaned upon his breast, writ his *Gospel at Ephesus.* *Clement of Alexandria*, that St. *John*, inspired by the Holy Ghost, *composed this spiritual Gospel.* *Origen* reckons it among the *Gospels* received *without Dis-* John xxi. 20, 21, 22, 23, 24. John xiii. 23, xix. 26. xxi. 7. Lib. 5. c. 1.

Euseb. Hist. Eccl. lib. 6. c. 14 et 25, lib. 3. c. 24,

pute by every Church under Heaven. Eusebius places it among the books *not controverted among Christians,* and as known *to all the Churches of the World.* And the ancient *Heretics,* that ascribed it to *Cerinthus,* were guilty of a great Absurdity: For how could those things be writ by *Cerinthus,* which do in direct Terms contradict his Doctrine? He asserted that *Christ was born as other Men, and but a mere Man himself;* whereas the *Author* of this *Gospel* declares *Christ* to be *the Word,* or *Logos,* which in the *Beginning was with God, and was God,* and is expressly affirmed by Antiquity to be writ on Purpose to remove that error which *Cerinthus* had dispersed in the World. All which evidence, taken together, makes it undeniable that St. *John* was the Author of that Gospel that goeth under his name.

Epiphan. Hær. 51. § 4.

John i. 1.

Q. *When, and upon what* Occasion, *did he write his* Gospel?

A. Though some have thought it was writ during his Banishment in the island of *Patmos,* yet *Irenæus* and others, with great Appearance of Truth, affirm it to have been written by him after his Return from *Ephesus;* composed at the earnest Intreaty of the *Asian* Bishops, and Ambassadors from several Churches; in order whereunto he first solemnizes a general *Fast,* to seek the Blessing of Heaven upon so great and momentous an Undertaking. Two Causes especially contributed to engage him in this Work; the *one,* that he might obviate the early Heresies of those Times, particularly of *Ebion Cerinthus,* and others, who began to deny *Christ's Divinity,* or that he had any Existence before the *Incarnation;* the Reason why this *Evangelist* is so express and copious on that Subject. The *other* was, that he might supply those Passages of the *Evangelical History,* which the Rest of the *sacred Writers* had omitted, principally insisting upon the Acts of *Christ* from the first commencing of his Ministry, to the Death of *John* the *Baptist.* The subject he treats is sublime and

Adv. Hær. lib. 3. c. 1.

Hieron. de Scr. Eccl.

mysterious, upon which Account he is generally by the *Ancients* resembled to an *Eagle* soaring aloft; and particularly honoured by the Title of *Divine*, as due to him in an eminent and extraordinary Manner. Cyr. Hier. Catec. 12. § 1.

Q. *To whom did St.* John *address his* Epistles?

A. The first is *Catholic*, calculated for all Times and Places, as well as Persons: containing most excellent Rules for the Conduct of the Christian Life; with a particular Regard to Christian Charity; the principal Vein that runs through all his Writings, and was the last Subject he recommended to his Hearers: For when Age and Weakness disabled him from preaching, yet at every public Meeting in the Church, he exhorted them with these Words, *Little Children love one another.* His Auditors, wearied with the constant Repetition of the same Thing, enquiring the Reason of it, received from him this Answer: *This is what our Lord hath commanded, and if we can do this, we need do nothing else.* This Epistle, which was universally received, and never questioned, is moreover an excellent Antidote against the Poison of *Gnostic* Principles and Practices. The other *two* are directed to particular Persons; and though it hath been doubted whether they were *Canonical*, yet, by the most part of the *Ancients* they are attributed to St. *John;* and the Doctrine, Phrase and Design of them sufficiently challenge our Apostle for their Author. Hieron. tom. 9. p. 83. Euseb. Eccl. Hist. l. 3. c. 25.

Q. *When did he write his* Revelation?

A. While he was confined in the island of *Patmos.* And though this Book was doubted of by some, yet it was entertained by the far greater Part of the *Ancients*, as the genuine Work of St. *John* the *Evangelist.* All circumstances concur to make our *Apostle* the Author of it. His name frequently expressed, it being written in the Island of *Patmos;* the particular Epistles to the *Seven Churches in Asia*, all planted, or at least cultivated by him; the Doctrine in it suitable to the Apostolical Spirit and Tem-

per. All which being put together, make the Evidence in this case very considerable.

Q. *What may we learn from the* Observation *of this* Festival?

A. That the true Love of *Jesus* ought to make us willing to accompany him to Mount *Calvary*, as well as to Mount *Tabor;* to bear his Cross as well as to partake of his Glories. To be constant to all the Duties of Friendship, and not to suffer Misfortunes and Adversity to abate the Vigour of them. To endeavour to adorn our Souls with such Dispositions and Qualifications, as may make us hope for a share in the Love of our Redeemer. In all our Composures upon religious Subjects, to have a particular Eye to the Good of others, and to beg God's Blessings upon our Undertakings. To confirm ourselves in the Belief of our *Saviour's Divinity*, by frequently reading that *Gospel*, which was writ on purpose to preserve us from those *Heresies* that denied it. To abound in the Practice of Christian Charity, the Love of our Neighbour, the distinguishing Mark of a good Christian, which St. *John* urgeth as the great and peculiar Law of our Religion.

Q. *Wherein doth* Christian Charity, *or the* Love of our Neighbour *consist?*

A. In *doing him all good Offices, and shewing Kindness* towards him. If he be virtuous, it will make us *esteem him;* if he be honest, but weak in Judgment, it will create *Pity and Succour;* if he be wicked, it will incline us to *pious Admonition*, in order to reclaim him; if he receives Good, it will make us *rejoice:* if he receives Evil, which we cannot redress, it will make us *compassionate* him; if we can, it will make us *relieve* him, either by supplying his Necessities according to our Power, or by hiding his Disgrace if it be deserved, which is *concealing our Neighbours Defects;* and by wiping it off where it is not deserved, which is *vindicating his Reputation.* If he be our Inferior, it will make us *affable* and *courteous;* if our Equal, it will make us *candid*, and

ready to maintain a good Correspondence; if our Superior, *respectful and submissive:* if we receive Good from him, it will make us *thankful* and desirous to require it; if we receive Evil, it will make us *slow to Anger*, easy to be entreated, ready to forgive, *long suffering* when it is reasonable to exact Punishment, and *merciful* in taking it with such a Competency, as is no more than what he can bear.

Q. *In what Sense doth our* Saviour *and St.* John *call this a* new Commandment, *since* loving our Neighbour *is a Branch of the Law of Nature, and a known Precept of the* Jewish Religion?

A. This *Commandment* is by our Lord and Saviour so much enlarged as to the Object of it, having extended it to all Mankind; so greatly advanced, as to the Degree of it, even to the laying down our Lives for one another; so effectually taught, so mightily encouraged, so very much urged and insisted upon, that it may very well be called a *new Commandment;* for though it was not altogether unknown to Mankind before, yet it was never taught in this Manner, nor such Stress laid upon it by any other Institution.

Q. *What* Obligations *have we to the Performance of this Duty?*

A. The *Frame of our Nature* disposeth us to it, and our Inclination to Society, in which there can be no Pleasure, no Advantage, without mutual Love, and Kindness. It is highly *acceptable to God*, and the best Expression of our Love towards him, since our Neighbour is God's Creature, and his Image, and the Object of his Love and Kindness. It is the *particular Command of our* blessed Saviour, urged upon his Disciples so earnestly, as if he required Nothing else in Comparison of it. It is the proper *Badge* and *Cognizance* of the Christian Profession, by which the Disciples of *Jesus* were to be distinguished from the Disciples of any other Institution. And in the first Ages *Christians* were so eminent for the Practice of this Virtue, that it became a Proverb among the

John xiii. 34. John xv. 12, 17. ch. xiii. 35.

Heathens, *Behold how these Christians love one another.* And all this enforced upon us by the *Example of the Son of God,* whose whole Life and Death was one continued Proof of his Love to Mankind. And he instituted the *blessed Sacrament* to be a lively Remembrance of that his great Charity, and to be a *perpetual Bond* of Love and Union among his Followers.

Q. *By what* Rules *ought we to govern our* Love *to our* Neighbour?

A. It ought to be *universal,* because we desire every Body should love us: and the Reasons upon which this Duty is founded, extend it to all Mankind. It ought to be *sincere,* since the Love of ourselves is made the Measure of it. Upon which Account we should be as careful to conceal our Neighbour's Defects, and to compassionate his Misfortunes, as we are very apt to do when the Case is our own. It ought to be *solid* and *substantial* and to express itself in Things of the greatest Consequence; we should Love our Neighbours as *Christ* loved us; this should make us concerned for the Salvation of their *Souls,* and put us upon using all proper Means to recover them from a state of Sin and Infidelity.

THE PRAYERS.

I.

For the Church's Perseverance in the Truth.

MERCIFUL Lord, I beseech thee to cast thy bright Beams of Light upon thy Church; that it being enlightened by the Doctrine of thy blessed Apostle and Evangelist St. *John,* may so walk in the Light of thy Truth, that it may at length attain to the Light of everlasting Life, through *Jesus Christ* our Lord. *Amen.*

II.

For the Grace of Charity.

O LORD, who hast taught us that all our Doings without Charity are Nothing worth, send thy Holy Ghost, and pour into my Heart, that most

excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son *Jesus Christ*'s Sake. *Amen.*

III.

For Stedfastness in Christianity.

SUFFER me not, O God, to be tossed about with *various Winds of Doctrine*, nor to be imposed upon by the false Reasonings of cunning and subtle Men; but grant that, trusting to the Holy Scriptures, as the certain Rule and Guide of my Faith, and to thy blessed Apostles, as the Planters and Propagators of it, *Jesus Christ* himself being the chief Corner-Stone, I may rejoice in the Light they afford, and constantly believe those Truths which are there revealed. That I may always adore that Divinity that wa Incarnate, and worship *Jesus*, who is God as well as Man. Let no heretical Interpretations corrupt the Purity of my Faith, nor Pretences to greater Illumination ever weaken my Stedfastness. Thou didst graciously establish thy Church with the Gospel of thy Evangelist St. *John*, when pernicious Errors and Heresies were started to corrupt it. Let the same watchful Eye of Providence still be its Guard and Defence; that all Christians constantly adhering to the Doctrine he taught, and firmly believing those Divine Mysteries which he plainly made known to the World, may be preserved from all *damnable Heresies;* from those fatal and evil Consequences which attend them in this World; and from those Punishments prepared for them in the next. Grant this through the Merits of *Jesus Christ* our Lord. *Amen.*

IV.

For the Love of our Neighbour.

GRACIOUS God! who art good, and dost good, who extendest thy Loving-kindness to all Mankind, thy Creatures, the Work of thy Hands, thy Image capable of loving thee, and enjoying thee eternally, suffer me to exclude none, O Lord, from my

Charity, who are the Objects of thy Mercy and Tenderness, but let me treat all my Neighbours with that Love and Good-will which is due to thy Servants and to thy Children. Thou hast required this Mark of our Love to thee: O! let no Temptation expose me to Ingratitude, or make me forfeit thy Loving-kindness, which is better than Life itself; but grant that I may assist all my Brethren with Prayers and good Wishes, where I cannot reach them by actual Services. Make me ready to embrace all Occasions that may administer to their Happiness; by assisting the Needy, protecting the Oppressed, instructing the Ignorant, reproving the Wicked and Profane. Grant that I may look upon the Defects and Frailties of my Neighbour as if they were my own, that I may conceal them; that making thy Love to me, O blessed *Jesus*, the Pattern of my Love to them, I may above all Things endeavour to promote their eternal Welfare. Thou thoughtest Nothing too dear to part with to rescue me from eternal Misery: O! let me think Nothing too dear to part with to set forward the everlasting Good of my Fellow Christians. They are Members of thy Body, therefore I will cherish them; thou hast redeemed them with an inestimable Price, therefore will I endeavour to recover them from a State of Destruction; that thus adorning thy Holy Gospel, by doing good according to my Power and Capacity, I may at last be received into the Endearments of thy eternal Love, and sing everlasting Praises to the Lamb that was slain, and sitteth upon the Throne. *Amen, Amen.*

CHAP. VIII.

THE HOLY INNOCENTS.—DECEMBER 28.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Martyrdom of the *Holy Innocents*, which is mentioned by *Origen* as what was by the Holy

Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Hom. S. in Divers.

Q. *In what Sense were they* Martyrs?

A. In that they suffered for *Christ*, and *glorified God by their Deaths.* It hath been observed, that there are three Sorts of Martyrdoms: The *first* in *Will* and *Deed;* which was the Case of most of the *Apostles:* The *second* in *Will*, but not in *Deed;* which was the Case of St. *John* the *Evangelist;* the Ancients upon this Account giving him the Title of *Martyr*, that he yielded his Body to *Torments*, and was willing to die for *Christ;* the *third* in *Deed*, but not in *Will;* which was the Case of the *Holy Innocents.* It having been the Sense of the Church, that they died the Death of *Martyrs*, though incapable of making the Choice; God having supplied the Defects of their Will, by his own Acceptation of the Thing. Ætas nec-dum habilis ad pugnam, idonea extitit ad coronam. St. Cyor. Iren. lib. 3. c. 18.

Q. *What was the* Occasion *of the Death of these* Infants?

A. Herod being alarmed with the Inquiry of the *wise Men* from the *East*, and apprehending his own Kingdom in Danger from *him that was born King of the* Jews, endeavours first, by crafty Policy, to destroy our *Saviour*, under a Pretence of *worshipping him;* but the *wise Men being warned by God in a Dream, returned into their own Country another Way.* This Disappointment enraged *Herod*, and put him upon the Use of open Force; *he sent forth and slew all the Children that were in* Bethlehem, *and in all the Coasts thereof, from two Years old and under*, hoping to involve the young King in the cruel Execution, and thereby soon to determine his Reign. This Slaughter of the *Bethlehemite* Children under two Years old, is mentioned by *Macrobius*, with a Reflection made upon *Herod* on that Occasion by the Emperor *Augustus.* Mat. ii. 2. Ver. 8. Ver. 12. Ver. 16. Lib. 2. c. 4.

Q. *How did our* blessed Saviour *escape this bloody Design of* Herod?

A. God made known to *Joseph* the wicked Purpose of *Herod*, by the Ministration of an *Angel*, who Ver. 13, 14.

ordered him to arise and secure the *Holy Child* Jesus and his Mother, by a Flight into *Egypt;* which he immediately put into Execution, and departed in the *Night,* that they might lose no Time, and might the better preserve themselves from Discovery.

Q. *What Account have we of our* Saviour's *Journey and Abode in* Egypt?

A. The Scriptures are silent in this Matter, though Historians affirm his first Abode was at *Hermopolis,* in the Country of *Thebais;* where, when they arrived, the *Holy Child* Jesus being by Design of Providence carried into the *Temple,* the Statues and Idols fell down like *Dagon* at the Presence of the *Ark,* according to the Prophecy of *Isaiah: Behold the Lord shall come into* Egypt, *and the Idols of* Egypt *shall be moved at his Presence.*

Bp. *Taylor's* Life of Christ, p. 67.

Isa. xix. 1.

Q. *What Account have we of our* Saviour's *Return from* Egypt?

A. *Herod*'s Death being made known to *Joseph* by an Angel in *Egypt,* they returned into the Land of *Israel,* in Obedience to the heavenly Admonition; but being apprehensive that *Archelaus* might inherit the Ambition and Cruelty of his Father *Herod,* they went into the Parts of *Galilee,* where *Antipas,* another of *Herod*'s Sons, had seated himself, contending with his Brother *Archelaus* for the whole Kingdom. They dwelt in a City called *Nazareth,* which fulfilled the Prophecy, that our *Saviour* should be called a *Nazarene;* which some *Interpreters* refer to *Christ*'s being called that *Netser,* in the *Prophets,* signifying the *Branch,* relating to the House of *Jesse;* of which *Isaiah, Jeremiah,* and *Zechariah,* had so often spoken. Though it does not appear how this was fulfilled by *Christ*'s being at *Nazareth;* because he was as much the *Netser,* the *Branch,* before, when he was born at *Bethlehem.* And therefore others, with greater Probability, think our Saviour was sent by the *Angel* to this contemptible City of *Nazareth, out of which no good Thing* was expected, that he might thence have a Name of *Infamy:* In which Sense it was

Mat. ii. 19.

Ver. 23.

Isa. xi. 1. Jer. xxiii. 5. Zech. vi. 12.

John i. 47.

applied to him by the unbelieving *Jews* and *Gentiles*. And thus the *Prophets* speak of him as of a Person that was to be reputed vile and abject, despised and rejected of Men. Psal. lxix. 9, 10. Isa. liii. 3.

Q. *How was* Herod *punished for his great* Wickedness?

A. He was smitten by God with many Plagues and Tortures. According to *Josephus, he was inflamed with a slow Fire, which outwardly seemed not so vehement, but inwardly affected all his Entrails: He had a ravenous and unnatural Appetite, which could no Ways be satisfied: Besides, he had an Ulcer in his Bowels, with a strange and furious Cholic; his Feet were swelled, and of a venomous Colour; his Members rotted, and were full of crawling Worms; to this add, he had strong Convulsions, and Shortness of Breath;* and after having tried the Physicians for Relief without Success, he died; but not without farther Testimonies of his Cruelty. Josephus, lib. 17. c. 8.

Q. *Is there any Account of the* Number *of* Children *that were put to Death?*

A. The *Greek* Church, in their Calendar, and the *Abyssines* of *Æthiopia* in their Offices, commemorate *fourteen thousand* Infants; for *Herod* being crafty, and taking the best Measure he could that the *Holy Child Jesus* might not escape, had caused all the Children to be gathered together; which the credulous mothers (supposing it had been to take an Account of their Age and Number, in order to some taxing) hindered not, and thereby they were betrayed to that cruel Butchery.

Q. *How doth the Evangelist represent the Lamentations of the* Bethlehemite *Parents for their Children?*

A. By a *prophetic* and *figurative* Speech, cited from *Jeremiah*, concerning the Captivity of *Babylon*, and the Slaughter of *Jerusalem*, long after *Rachael*'s Death, who therefore did not really weep; but is said to express the lamentable Slaughter. And so also it had here a second Completion in this killing of the Infants in *Bethlehem*. Jer. xxxi. 15.

Q. *For what Reason may we suppose that God permitted the Destruction of so many Children in* Bethlehem?

A. It doth not become us too nicely to inquire into the Proceedings of infinite Wisdom, all whose Actions are governed by the highest Reason; but among several Thoughts that offer themselves, we may consider whether the Infidelity of the *Bethlehemites,* after such sufficient Means afforded for their Conviction, might not draw upon them so severe a Punishment. They not only gave no Reception to the *Virgin Mary,* big with Child, and of the House of *David;* but they neither owned nor worshipped our *Saviour* at his Birth. The Message of the *Shepherds* and their great Joy, the Arrival of the *Wise Men* from the *East,* and their Offerings, had no effectual Influence upon them. And it is not unusual with God to visit the Sins of the Fathers upon their Children; especially since the Children were made Instruments of God's Glory, and not only delivered from the Miseries of Life and the Corruption of their Ancestors, but were crowned with the Reward of *Martyrdom.*

Q. *What may we learn from the* Observation *of this* Festival?

A. That Religion is but too often used as an Instrument to serve ambitious and worldly Designs; which should make good Men cautious how they combine with Men of that Temper, in the Measures they take to promote it. That Afflictions are not always Arguments of Guilt, since Innocent Children were made a Sacrifice to the Ambition of a cruel Tyrant. That they are sometimes Tokens of God's Favour, and that many a Man has owed his Happiness to his Sufferings. That we ought to be ready to part with what is so dear to us, our own Children, whenever they may become Instruments of God's Glory. That we ought not to fear the Cruelty nor Policy of the greatest Tyrant, who can never hurt us without God's Permission. That what Op-

pression soever Innocence meets with from the Hands of wicked Men, is for the Good of those that suffer it. That the Conduct of those Parents, who neglect the Education and Instruction of their Children in Christian and virtuous Principles, exceeds the Cruelty of *Herod;* he only deprived them of Life, but such expose them to eternal Death. That to be true Disciples of *Christ*, we must become as little Children in the Frame and Temper of our Minds, without which we cannot *enter into the Kingdom of Heaven.* Mat. xviii. 3.

Q. *Wherein consists that* Temper *of* Mind *which our* Saviour *represents to us by the* Emblem *of* little Children?

A. It consists in *Humility* and *Lowliness* of Mind; in a total *Submission* to the *Will* of God; and in an *entire Dependence* upon him in all Dangers that relate either to our Bodies or Souls: And particularly in a *Contempt* of the *World*, and a Freedom from covetous and ambitious Desires; which never enter into the Minds of Children, and which very much obstruct and hinder our being true Members of *Christ's spiritual* Kingdom.

Q. *Wherein consists this* Humility *and* Lowliness *of* Mind?

A. In the true Knowledge of ourselves, and the understanding our weak and sinful Condition, taking to ourselves the Shame and Confusion due to our Follies; and giving God the Glory of all the good we receive, or are enabled to do. In bearing with Patience the Contumelies of others. In not being too much transported with those Praises we meet with, because, however our Actions may appear to Men, it is only the Approbation of God which can give us solid Comfort. In avoiding all Occasions of drawing upon ourselves Commendations, never speaking nor acting only with a Design to procure Applause.

Q. *Wherein consists the* Submission *of a* Christian?

A. In a firm Persuasion of Mind, that Nothing

happens to us but by the Will and Permission of God. That he loves us better than we do ourselves, and knows the best Methods of making us happy. And that therefore we should acquiesce in all Events, how contrary soever to our own Inclinations; and how much soever they may thwart those Schemes of Happiness and Enjoyment which we have framed to ourselves.

Q. *Wherein consists our* entire Dependence *upon God?*

A. In expecting in all our Dangers, temporal and spiritual, by a serious and diligent Discharge of our own Duty, Relief from his Almighty Power, which is able to help us; and from his infinite Goodness, which has promised to assist us. And therefore not to disquiet ourselves with the Apprehensions of Dangers and Calamities that may never happen; or, if they do, may be over-ruled to our Advantage.

Q. *Wherein consists the* Contempt *of the* World?

A. In looking on all worldly Enjoyments as little and inconsiderable, mere empty Nothings, in Comparison of that Happiness which God hath prepared for those that love him. In being content with that Portion of the good Things of this Life, which the wise Providence of God hath allotted to our Share; without purchasing the Enjoyment of them by the Commission of any Sin; without being anxiously concerned for the Increase of them, or extremely depressed when they make themselves Wings and fly away. In a moderate Use of all those lawful Pleasures and Enjoyments which relate to the Gratifications of our Senses and fleshly Appetites; as becomes Persons who expect their Portion not in the Pleasures of this World, but in the Happiness of the next. In a low Esteem of those Idols of the World, Riches and Honour; being ready to forsake them whenever they come in Competition with the Performance of our Duty. In bearing the Afflictions and Calamities of this Life with Patience and Constancy: look-

ing unto *Jesus*, who, for the Joy that was set before him, despised the *Cross;* and consequently, in fixing our Minds upon our chiefest Good, and earnestly desiring and longing for the Possession of it.

Q. *What is the Benefit of this* humble, resigned, *and* depending *Frame of Mind?*

A. It is the proper Disposition for Devotion, and the Parent of religious Fear. It is the Seed-plot of all Christian Virtues. It makes us ready to receive the Revelations of God's Will to Mankind, and as careful to practise what he enjoins. It makes us greatest in the *Kingdom of God*, either as that imports our being Members of *Christ's Church* here upon Earth, or our being Members of the *Church triumphant* in Possession of eternal Bliss in Heaven.

Q. *How does a* Freedom *from* covetous *and* ambitious *Desires dispose us to be true* Members *of* Christ's Kingdom?

A. Not only by setting us at a Distance from the most dangerous Temptations of Life, which are Riches and worldly Grandeur; but by giving our Minds Leisure to attend the Consideration of Religion, and Liberty to judge and distinguish the true Nature and Value of Things. For while the *Jews* expected a temporal *Deliverer*, and were fed with the Hopes of Power and Dominion over all Nations, they were so strongly prejudiced against the mean *Appearance of our Saviour*, that they refused to acknowledge him for the *Messias*. And if our Saviour had not instructed his Disciples in the *Nature* of his *Kingdom*, their Disputes about Preference might have undermined their Charity, and might have prevailed upon them to desert him, when frustrated in their Expectations. So that as he required them to become *little Children*, in respect of such Desires and Expectations, it is still necessary, in order to be true Followers of the blessed *Jesus*, to mortify these worldly Affections; for otherwise the *Things belonging to the Spirit will not live and grow in us.*

THE PRAYERS.

I.

For Power to glorify God.

O ALMIGHTY God, who out of the Mouths of Babes and Sucklings hath ordained Strength, and madest Infants to glorify thee by their Deaths; mortify and kill in me all Vices, and so strengthen me by thy Grace, that by the Innocency of my Life, and the Constancy of my Faith, even unto Death, I may glorify thy holy Name through *Jesus Christ* our Lord. *Amen.*

II.

For the Assistance of Grace.

O God, the Strength of all them that put their Trust in thee; mercifully accept my Prayers. And because through the Weakness of my mortal Nature, I can do no good Thing without thee; grant me the help of thy Grace, that in keeping thy Commandments, I may please thee in Will and Deed, through *Jesus Christ* our Lord. *Amen.*

III.

For Humility.

BLESSED *Jesus*, who hast set before me the perfect Pattern of thy Humility, and hast commanded me to copy out so fair an Original; enable me by thy Grace to imitate thy wonderful Condescension; that I may not by my Pride and Vanity lose that Happiness thou hast purchased for me by thy Humility. Make me sensible of my own Vileness by Reason of my Sins, which are evident Proofs of my Weakness and Folly, of my Baseness and Ingratitude, which make me contemptible in thy Sight, and ought to cover my Soul with Shame and Confusion. Let this Prospect check all vain and aspiring Thoughts, and wean me from any fond Opinion of myself. To thee be the Glory of all the Good I enjoy; for it is from thee I receive it. To thee be the Glory of all the Good I think or do; for it is thy Grace enables me, it is thy Holy Spirit that works in me, both to *will and do thy good Pleasure.* Let me

never purchase the Praise of Men by mean Flatteries and sinful Compliances: Let me never entertain their Applause upon the best Account with too great Delight; lest it corrupt the purity of my Intentions, and beguile me of that Reward thou hast promised to all those that serve thee in Spirit and Truth. Make me patiently to bear the Indignities I may receive from others, because I have deserved them from thee, and because thou hast suffered the same upon my Account: Grant this, O blessed *Jesus*, who, with the Father and the Holy Spirit, livest and reignest one God, World without End. *Amen.*

IV.

MOST gracious God, who governest the World with infinite Wisdom and Goodness, and dost not *afflict willingly, nor grieve the Children of Men;* teach me contentedly to submit to the Dispensations of thy Providence, how contrary soever they may be to Flesh and Blood. Thou knowest the surest Ways of making me happy, and art infinite in Loving-kindness and Mercy; therefore let thy blessed Will in every Thing be my Choice and Satisfaction. Let all my Dangers, either temporal or spiritual, awaken me to a careful Performance of my own Duty, and to a lively Sense of thy Power, which Nothing can resist, and of thy Goodness, which endureth continually; that being armed with this Defence, I may serve thee quietly with a devout Mind, and in thy due Time be made Partaker of thy everlasting Kingdom, through *Jesus Christ. Amen.*

For Submission to God's Will. Lam. iii. 33.

CHAP. IX.

THE CIRCUMCISION OF OUR LORD JESUS CHRIST, OR NEW-YEAR'S DAY.—JANUARY 1.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Circumcision of our Lord *Jesus Christ*, who, when eight Days were accomplished, subjected

himself to this Law and first shed his sacred Blood for us.

Q. *What was* Circumcision?

A. A Rite of the *Jewish* Law, whereby that People were received into Covenant with God as Christians are by Baptism. It was first enjoined to *Abraham*, as a Token of the Covenant God made with him and his Posterity. It was renewed by *Joshua*, when the *Israelites* entered the Land of *Canaan*; it having been disused for forty Years during their sojourning in the Wilderness.

Gen. xvii. 10.

Josh. v. 2.

Q. *When was* Circumcision *to be administered?*

A. On the *eighth* Day, because the Mother being unclean *seven* Days, and the Child by touching her partaking of the same Misfortune, was not till then fit to be admitted into Covenant: nor by Reason of its Weakness could it well endure, before that Time, the Pain of the Operation. The *Jews* laid such Stress upon this, that *Circumcision* before that Time was counted no *Circumcision;* and after that Time it was of lesser Value: hence they thought it necessary, rather than defer it beyond the stated Time, to perform it on the *Sabbath-Day*, though all Work was on that Day forbidden,

Lev. xii. 2, 3.

Buxtorf. Synag. Jud. c. 4.

Q. *What was the* Punishment *threatened for neglecting this* Rite?

A. *That Soul was to be cut off from God's People;* which as the *Jews* generally interpret, supposed a Man to neglect it when he came to a fitting Age to understand the Obligation of it. For when *Moses*'s Child was uncircumcised, the *Angel* sought not to kill the Child who was uncircumcised, but *Moses*, the Father, who should have circumcised it.

Gen. xvii. 14.

Exod. iv. 24.

Q. *What was the* original *Design of* Circumcision?

A. That every Son of *Abraham* might bear in his Body the Seal of the Inheritance of the Land of Promise, and the Badge of Distinction from all other People, with which all that were marked, professed their Resolution to obey the only true God, Creator of Heaven and Earth; and that this visible Sign

might put them constantly in Mind of their Duty, and make them strive after the invisible Grace which it sealed, the Inheritance of Heaven, and walking as the Peculiar of the Lord.

Q. *Why was it to cease after the Coming of* Christ?

A. The Necessity of the Change of it appears from the appropriated and peculiar Ends of the Rite. For when there was to be no more Distinction betwixt the Children of *Abraham* and other People and no one Land more peculiarized than another, but of every Land and Nation, he that feareth God and worketh Righteousness is accepted of him; that Badge of Approbation, and Seal of Singularity, must either clean come to Nothing, or become unnecessary.

Q. *What doth* Circumcision *figuratively represent to us?*

A. That as our Birth is impure by Reason of Original Sin, so we ought to *lay aside all Filthiness, and Superfluity of Naughtiness, putting off the Body of the Sins of the Flesh, by the Circumcision of Christ,* mortifying the Pleasures of the Body, which bewitch the Mind and make us Captives to Sin and Death. Jam. i. 21. Col. ii 11.

Q. *What* Rite *of* Admission *into the* Christian *Church answered to that of* Circumcision *under the* Law?

A. The *Sacrament of Baptism,* called by St. *Paul the Circumcision of Christ,* whereby the Children of Christian Parents are made Members of *Christ,* and obliged to observe the Laws of the *Gospel* Institution; as the circumcised Infant, by that Rite, became a *Debtor to observe the whole Law of* Moses. By this Means the Children of Believers are entered into Covenant with God under the Gospel, as they were under the Law by Circumcision; and that Infants are capable of this *fœderal* Relation, is plainly declared by *Moses;* and since they are the Offspring of *Adam,* and consequently obnoxious to Death by his Fall, how can they be made Partakers of that Redemption which *Christ* hath purchased for the Chil- Col. iii. 11. 12. Acts xv. 5. Gal. v. 3. Deut. xxix. 11.

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dren of God, if they do not enjoy the Advantage of that Method which is alone appointed by *Christ*, for them to become Members of God's Kingdom?

John iii. 5. For *Jesus* himself hath assured us, *Except one be born of Water and the Spirit, he cannot enter into the Kingdom of God.* And therefore it was the constant Custom of the primitive Church to administer *Baptism* to Infants for the Remission of Sins. And this Practice was esteemed, by the best Tradition, to be derived from the *Apostles* themselves.

Q. *Why was* Jesus Christ *circumcised, who was holy and without Sin?*

A. That he might thereby be esteemed the Son of *Abraham*, and be the better qualified to do good among his Countrymen the *Jews*, by bearing this Mark of Distinction which they so much valued, as to despise those that wanted it; and that he might fulfil the whole Law, and shew that he came to bear the Punishment due to our Sins, and to expiate them with his Blood.

Q. *What* Name *was given unto the Son of God when he was* circumcised?

A. The imposing a Name being one of the Circumstances that attended *Circumcision*, even from the first Institution of it, as many think, our Lord was then called *Jesus*, according to the Direction

Luke i. 31. of the Angel *before he was conceived in the Womb:* And the Reason of it is given by the Angel, be-

Mat. i. 21. cause *he should save his People from their Sins.*

Q. *What is implied in his* saving *us from our* Sins?

A. That by his Death he should deliver us from the Punishment due to Sin, and reconcile us to God, and that by his Grace he should deliver us from the Power and Dominion of Sin, by enabling us to repent of it and to mortify it.

Q. *Is the Name of* Jesus *worthy of all Honour?*

A. At the Name of *Jesus* every Knee shall bow. The *Bowing of the Knee* was counted a Testimony

Gen. xli. 43. of Reverence; and it was very honourable to exhibit such Marks of Respect, not only to such as were pre-

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sent, but to such as were absent, upon the mentioning of their Names. And it was the Custom of the World, in several Religions, to express some Kind of Reverence when that which they acknowledged for their God was named.

Q. *What hath the* Church *enjoined when we hear that* holy Name *mentioned in Time of* Divine Service?

A. That due and lowly Reverence shall be done by all Persons present, as hath been accustomed; Can. 18. testifying by these outward Ceremonies and Gestures, their inward Humility, Christian Resolution, and due Acknowledgment that the Lord *Jesus Christ*, the true and eternal Son of God is the only Saviour of the World.

Q. *What may we learn from the Observation of this* Festival?

A. The Necessity of spiritual Circumcision or the Change of the Heart and Life, which our Lord hath made the Condition of Salvation; in order to which the mortifying our corrupt Affections and sinful Lusts is necessary. It teaches us also great Humility of Soul, whereby we should be ready to sacrifice our Reputation rather than neglect our Duty; after our Saviour's Example, who, in order to fulfil the Will of God, took upon him not only the Form of a Servant, but the Appearance of a Sinner.

Q. *What is farther implied in* Spiritual Circumcision?

A. The retrenching our temporal Enjoyments, the weaning our Affections from the World, and placing them upon Heaven, and all those Things whereby we may obtain the Favour of God. It denotes a strict Government of our sensual Appetites, a total Abstinence from all forbidden Pleasures, and an utter Detestation of such sinful Satisfactions; and even when they are lawful, that they be not pursued with Eagerness and Excess: And it farther imports a Readiness of Mind to know our Duty, and what it is God requires from us, and a sincere Disposition to comply with and obey it.

Q. *What should the beginning of the* New Year *suggest to us?*

A. The great Value of *Time,* which God hath given us for working out our Salvation; upon the spending whereof depends our Happiness or Misery to all Eternity; the Consideration whereof should put us upon all those Methods whereby we may employ it to the best Advantage.

Q. *What makes* Time *so very valuable, and why ought we to have so great a Regard to the managing of it?*

A. Because there is so little of it at our Disposal; what is past is slipt from us; the future is uncertain, the present is all we can call our own, which is yet continually fleeting. And though the Season of working is so very short and uncertain, yet we have an Affair of the greatest Consequence to secure, which requires the whole Force and Vigour of our Minds, the Labour and Industry of all our Days not to be dispatched with any tolerable Comfort upon a sick Bed; nor in the Evening of our Lives, when our Strength and our Reason are departing from us. Besides, if we persist in an obstinate Neglect of all the repeated Tenders of God's Grace, the Things that belong to our Peace may be hid from our Eyes.

Q. *How ought we to employ our* Time, *that it may be improved to the best Advantage?*

A. We ought to redeem that which we have misspent, by lamenting the Follies which have consumed so precious a Treasure, and by admiring that great Patience and Goodness of God, which spared us when we deserved Punishment. What we can reserve from the Necessities of Nature, and our worldly Affairs, which those Necessities engage us in, ought to be applied to the noblest Purposes, the Glory of God, the Good and Salvation of Men. Nay, even the Affairs of this Life may be sanctified by considering ourselves as the Instruments of Providence, and by faithfully discharging the Duties of our Station with a Regard to another World more than this. And the best Method in order to this End is to live by Rule; to assign to all our Actions

their proper Season, and such a Portion of it only as may be necessary for them; whereby Time will never lie upon our Hands, nor sting us with Regret when it is past. Men of Estates and Parts may lay hold on Futurity, by founding Hospitals and Schools for the relief and Instruction of the Poor. All Christians may dedicate their whole Lives to God's Service in the Days of their Youth; and may make such public Declarations in Behalf of Religion, that they may put themselves under a Necessity of living virtuously, by cutting off any Retreat to Vanity and Folly.

THE PRAYERS.

I.

For true Mortification.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the Law for Man; grant me the true Circumcision of the Spirit, that my Heart, and all my Members, being mortified from all worldly and carnal Lusts, I may in all Things obey thy blessed Will, through the same thy Son *Jesus Christ* our Lord. *Amen.*

II.

For Deliverance from the Power of Sin.

O BLESSED *Jesus*, who by the Purity of thy Life and the meritorious Sufferings of thy Death, hast purchased for us an eternal Inheritance: deliver me by the Power of thy Grace from the greatest Evil, my Sins; and reform and reduce my Heart to the Obedience of thy Laws. Make me carefully to avoid all those Occasions that have formerly betrayed me to Folly, all those Practices that heighten my corrupt Inclinations and Passions, and alienate my mind from the Love of God. Give me a constant Supply of Courage and Resolution to resist the Temptations of the World, the Flesh, and the Devil: that being rescued from the Dominion of my corrupt Affections, by being turned from Darkness to Light, I may be assured thou wilt de-

liver me from eternal Death and Hell-Torments, which are the Punishments due unto my Transgressions. Grant this through the Virtue of that sacred Name thou didst this Day receive; to whom, with the Father and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

III.

For a Right Use of Time. ALMIGHTY God, I adore thy infinite Patience, which hath not cut me off in the Midst of my Follies; I magnify thy wonderful Goodness which hath spared me thus long, and indulged me a larger Time of Repentance. Let me no longer abuse that precious Treasure, which thou hast allotted me as a proper Season to work out my own Salvation, and to secure that Happiness which is great in itself, and infinite in its Duration. Let me bid Adieu to all those vain Amusements, those trifling Entertainments, and cruel Diversions, which have robbed me of many valuable Hours, and endangered the Loss of my immortal Soul. Let me no longer waste my Time in Ease and Pleasure, in unprofitable Studies, and more unprofitable Conversation; but grant that by Diligence and Honesty in my Calling, by Constancy and Fervour in my Devotions, by Moderation and Temperance in my Enjoyments, by Justice and Charity in all my Words and Actions, and by keeping a Conscience void of Offence towards God and Man, I may be able to give a good Account of it in the Day of Judgment, and be accepted in and through the Merits of *Jesus Christ*, my only Mediator and Advocate. *Amen.*

CHAP. X.

THE EPIPHANY.—JANUARY 6.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The *Epiphany*, or the Manifestation (as the

Word signifies in the *Greek)* of our saviour *Jesus Christ* to the *Gentiles.*

Q. *To what* Gentiles *was our Saviour this Day* manifested?

A. To the *Wise Men* of the *East,* called *Magi* in the *Greek,* who were famous for all Sorts of Learning, especially *celebrated* for their Knowledge and Skill in *Astronomy;* and in the *East* their Priests and Men of the best Quality dedicated themselves to these Studies. Though some Authors are of Opinion, that the Greek Word we translate *Wise Men,* is in the Scripture always taken in the worst Sense, for Men practising *magical* and unlawful Arts; and if it be so understood, it magnifieth the Power and Grace of *Christ* the more, that, among the *Gentiles,* Men of such a profession should be the first Adorers of that blessed *Jesus.*

Mat. ii. 1. Μάγοι. Porphyr. de Abst. 1. 4. §. 16. Plat. apud Apul. Apol. p. 290. Lightfoot, vol. 1, p. 436.

Q. *What other Signification hath the Word* Epiphany?

A. It signifieth *Christ's Appearance* in the World, the Nativity of our Saviour; which, among the *Ancients* is commonly styled the *Appearing* simply, or the *Appearing of God.* And the *Feast* of the *Nativity* being celebrated *twelve Days,* of which the first and the last, according to the Custom of the *Jews* in their Feasts, were high or chief Days of Solemnity, each of these might fitly be called *Epiphany* in that Sense, and not only referring to the Star, though not excluding but containing it also, as a special Circumstance belonging to the Nativity. Besides, the Word hath been farther made Use of to express the glorious Manifestation of our Saviour's Baptism, and his miraculous Power at the Marriage in *Cana,* by turning Water into Wine.

Dr. Ham. Mat. ii. Mat. iii. 16, 17. John ii. 11.

Q. *How did God manifest the* Birth *of our* Saviour *to the* wise Men?

A. By a luminous Appearance of a Star in the lower Region of the Air, observed by those *wise Men* to differ from the ordinary Stars of Heaven; which, as a new prodigious Sight, seemed to them

to presage Something of great Moment and Consideration. For *new Stars* among the *Gentiles*, were sometimes looked upon as *Omens*, that Infants born at the Time of their Appearance should arrive at great Power. The Appearance of the Star, and the Journey of the *Chaldæan* wise Men, are mentioned by *Chalcidius* the *Platonist*. It seems not improbable, what some Authors have suggested, that this *seeming Star*, which appeared to the *wise Men*, in the *East*, might be that *glorious Light* which shone upon the *Bethlehem* Shepherds, when the Angel came to impart to them the Tidings of our Saviour's Birth: which at a distance might appear like a Star, or, at least, after it had thus shone upon the Shepherds, might be lifted up on high, and then formed into the likeness of a *Star*.

Just. de Mith. lib. 37. c. 2. Lucan. l. 4. Plin. Nat. Hist. l. 2. c. 25. D. August. Grot. de Ver. Relig. Christ. l. 3. c. 14.

Q. *How could the* wise Men *guess at the Birth of our Saviour from the* Appearance *of this Star?*

A. Some think they might receive Light in this Matter from the Prophecy of *Balaam*, or from some other Prophecies in *Daniel:* but as one seems too obscure for the determining any particular Time, so the others were probably not known to the *Chaldæans*. It is more likely they might be governed by that general Expectation the World was then in of an universal Monarch, and by the particular Expectation the *Jews* had of the *Messias*'s coming in that Age, which might easily be promulged to the neighbouring Nations. Though besides this, some Way of divine Revelation may be supposed by their calling him *King of the* Jews. For when God gave an extraordinary Sign, we may well imagine he would take care to have it understood.

Numb. xxiv. 17. Mat. ii. 2.

Q. *How did they learn that our* Saviour *should be born in* Bethlehem?

A. Upon their Arrival at *Jerusalem* they published the Cause and Design of their Journey, which gave great Uneasiness to *Herod*, who was jealous of any Competitor: Upon which *Herod* enquired

Mat. ii. 7.

of those who had greatest Skill in the ancient Prophecies, what Place was assigned for the Birth of the expected *Messias;* when he understood that *Bethlehem* was marked out for that Honour, he communicated to the *wise Men* the determination of the *Chief Priests* and *Scribes,* with a design to destroy this young Prince if they discovered him; strictly charging them to bring him Word, pretending that he would go and worship him; which Trouble and jealousy of *Herod,* confirms the Expectation the *Jews* had of a King to be born about that Time.

Q. *How did the* wise Men *find the young Child* Jesus?

A. By the Help of the same *Star* which appeared to them in their own Country; which was now visible to them again, and conducted them in their Search of our Saviour, by going before them, and standing still, where the young Child was; which was Matter of great Joy and Satisfaction to them. Mat. ii. 9.

Q. *How did the* wise Men *behave themselves upon their finding our Saviour?*

A. They fell down and worshipped him, and opened their Treasures, and presented unto him Gifts, *Gold, Frankincense,* and *Myrrh;* the most valuable Product of their own Country. Thereby also acknowledging his Majesty, according to the Custom all over the *East,* where they were wont to approach Kings with Presents. And by the *Quality* of their Gifts they seemed to describe the *Object* of their *Adoration;* for they offered *Myrrh* as to a *Man* that was to be delivered to Death and the Grave for our Salvation; *Gold,* as to a *King,* whose Kingdom shall have no End; *Incense,* as to a *God,* who was made known to them that sought him not. Ver. 11. Iren. lib. 3. c. 10.

Q. *Why did God* manifest *his Son to the* Gentiles?

A. That his Grace might appear to all Men. For as the *Jews* had Notice of our *Saviour's Birth* by the Appearance of *Angels* to the Shepherds, so the *Gentiles* received it now by the Appearance of

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a *Star;* thereby shewing that the Time was come wherein the Wall of Partition should be broken down, and that all nations should be one Sheepfold, under one Shepherd, the Lord *Jesus Christ.*

Q. *Wherein appear the Zeal and Courage of these* wise Men?

A. That upon the Appearance of an extraordinary Star, they undertook so long and tedious a Journey; neither regarding the Discourses of the World, which might charge them with Folly and Rashness, nor considering the Dangers of going to proclaim a new-born King at the Court of a jealous Prince.

Q. *What may we learn from the Observation of this* Festival?

A. That true Wisdom doth not so much consist in a great Understanding, furnished with a large Stock of universal Learning, as in the Use of such Advantages to the noblest Purposes of serving God and doing Good. That no Man is too great to be religious, because Piety and Virtue are the only Qualities that ennoble the Mind, without which Birth and Title will never give a Man a solid and lasting Character. Readily to obey all divine Inspirations; for though God prevents us with his Grace, yet he expects we should make a right Use of it. Not to be discouraged with any Difficulty that lieth in the Way of our Duty; and notwithstanding the Censures of the World, which will be apt to condemn us, when we depart from the common Road of its loose Maxims, yet cheerfully to obey when Obligations call. To quit our Country, and all the Advantages of Life, when Obedience to God's Command makes it necessary. To take care to testify the Sincerity of our Faith by not being barren or unfruitful in the Knowledge of our *Lord Jesus Christ.* To make the outward Acts of our Adoration, and the doing Homage to the Deity, real expressions of the Sense of our Minds and in-

ward Affections. To offer to him the Treasure of our Hearts, which is the chief Sacrifice he requires.

Q. *What Virtues do the Offerings of the* wise Men *represent unto us as an acceptable Sacrifice to our Blessed Saviour?*

A. Gold, which is the common Standard of those good Things we enjoy, and wherewith we may relieve the Wants of the Poor, is a fit Emblem *for Charity* and Works of Mercy, *an Odour of a sweet Smell, a Sacrifice acceptable, well pleasing to God.* And *David's* desiring *his Prayer might be set before God as Incense,* and the Prayers of the *Saints* ascending after the same Manner in the *Revelations,* shews us how fitly our *Addresses* to *Heaven* are represented by *Frankincense.* And the chief Use of *Myrrh* being to preserve dead Bodies from Putrefaction, is a lively Image of *Mortification,* that we should *present our Bodies a living Sacrifice, holy, acceptable to God.* So that the Offerings of a true Christian, should be out of a pure Heart, *Charity, Prayer,* and *Mortification.*

Phil. iv. 18. Ps. cxli. 2. Rev. viii. 4. Rom. xii. 1.

Q. *How may we make our* Riches *an acceptable* Sacrifice *to our blessed Saviour?*

A. By making Use of them to those Ends and Purposes for which they were bestowed in supplying the Exigencies of our Families, and in making such decent Provision for our Children, as becomes the Station we are placed in: By satisfying all our just Debts, and not oppressing our poor Neighbours by delaying the Payment of them; and particularly by taking Care that the Necessitous, and those that want Relief, always have their due Proportion, which *Justice,* as well as *Charity,* giveth them a Right to.

Q. *When may our* Prayers *be said to ascend before God as* Incense?

A. When they are offered with such *Constancy* and *Fervour,* as shew we are earnestly solicitous of those Things we ask. And yet with such *Modesty* and *Humility* as loudly proclaim our own unworthiness, and magnify that wonderful Condescension whereby we are admitted to approach God's Presence. When

our Minds are abstracted from the World, and the Concerns of this Life do, as little as may be, mingle with our Requests to God. Above all, when our Petitions are offered with *Faith, nothing wavering*. And then we may be said to believe we shall receive the good Things we ask, when we perform those Conditions upon which God hath promised to bestow them.

Q. *When is our* Mortification *an acceptable* Sacrifice?

A. When we not only abstain from the outward Acts of Sin, which feed our disease and strengthen our ill habits: but when we deny our bad Inclinations the Consent of our Wills; and deprive them of all those Occasions and Liberties, which, though lawful in themselves, are yet dangerous to us; because they set us upon the Brink of a Precipice: And when this contradicting our allowed Pleasure is designed in order to get the better of all sinful Desires, so that we may not be governed nor led by them.

Q. *How ought we to commemorate the* Manifestation *of our Saviour to the* Gentiles?

A. With great Thankfulness of Mind; because upon this enlarging the *Way of Salvation*, we became acquainted with the Knowledge of *Jesus Christ*: And with a compassionate Sense of the Miseries of those that still sit in Darkness, and want the Light of the glorious Gospel.

THE PRAYERS.

I.

For the Enjoyment of God.

O GOD, who by the leading of a Star didst manifest thy only-begotten Son to the Gentiles; mercifully grant that I, who know thee now by Faith, may after this Life have the Fruition of thy glorious Godhead, through *Jesus Christ* our Lord. *Amen.*

II.

For the Guidance of God's Holy Spirit.

O LORD, from whom all good Things do come, for as much as without thee I am not able to please thee: mercifully grant that thy blessed Spirit

may in all Things rule and direct my Heart; that by his holy Inspiration I may think those Things that be good, and by his gracious guiding may perform the same, through our Lord *Jesus Christ*. *Amen*.

III.

MOST Gracious God, who through thy infinite Goodness hast been pleased to offer Salvation to all Mankind, and to receive all Humble Supplicants as Objects of thy Mercy; thou didst communicate the glad Tidings of our *Saviour*'s appearing in the World to the People of *Israel* by the Ministration of Angels; and thou didst vouchsafe, as on this Day, to reveal the joyful News to the Gentiles, by ordering a bright Star, to point at the Rising of the Sun of Righteousness with healing in his Wings. Blessed be thy holy Name for that glorious Light, which dispersed itself through the dark Regions of this World, which dispelled the thick Clouds of Ignorance and Idolatry, of Folly and Vanity; which directed Mankind to the true and most worthy Object of their Worship, and raised their Nature to its utmost Improvement. Adored be thy infinite Mercy, which brought the joyful Sound to this Land of my Nativity, and hast permitted it to partake of the gracious and benign Influences of thy distinguishing Providence. O may we always value such an inestimable Benefit, by walking as Children of the Light, and by compassionating the Miseries of those that still sit in Darkness! To this End, I humbly beseech thee to prosper the Undertakings of that *Society* which is established among us for *propagating the Gospel in foreign Parts*; make the Members thereof zealous and diligent in that good Work: give them Wisdom to discern the best and most proper Means of promoting it, Courage and Resolution to pursue it; and by Unity and Affection in their Consultations, and by thy blessing upon their Endeavours, the Happiness to effect it; through *Jesus Christ* our Lord and Saviour. *Amen*.

For the Propagation of Christian Knowledge.

IV.

For making acceptable Offerings to God.

GRANT, O Lord, that I may shew my Sense of the great Mercy we this day commemorate, by imitating the Conduct of the *wise Men*, who were not discouraged by difficulties from obeying the divine Call. That the rash Censures of the World may never prevail upon me to comply with its loose and unchristian Maxims, nor the Terrors of it ever affright me from my Duty. That thy holy Word may govern all my Paths and direct all my Ways, and that, when I run astray from thy Commandment, it may recover me to a sense of my Obligations. That the good Things of this World, which thy Bounty has bestowed upon me, may be offered for the Relief of those that labour under Want and Poverty, a Sacrifice acceptable and well pleasing to thee. That my Prayers may constantly and fervently ascend before thee as Incense; with that attention of Mind which thy Greatness and my own daily Necessities require from me. That I may sacrifice to thee all those lawful Pleasures which too much unbend my Mind, and but too often corrupt my Innocence and betray my strongest Resolutions. That so, by contradicting sometimes my lawful Inclinations, I may, through the Assistance of thy Grace, get the Mastery of all sinful Desires. Let all these my Christian Offerings proceed from a sincere and honest Mind, for the Heart is the chief Sacrifice thou requirest; and grant, O Lord, that they may be acceptable to thee, through the Merits and Mediation of *Jesus Christ*, my only Mediator and Advocate. *Amen.*

CHAP. XI.

THE CONVERSION OF ST. PAUL.—JANUARY 25.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

Acts ix. 15.

A. The Conversion of St. *Paul*, a chosen Vessel

to bear God's Name before the *Gentiles*, and Kings, and the Children of *Israel*. An *Apostle* in an extraordinary Manner set apart to be a Preacher of that Gospel which he had persecuted, not only to the *Jews*, but to the *Heathen* World.

Q. *Why doth the* Church *chuse to commemorate St.* Paul *by his Conversion?*

A. Because as it was wonderful in itself, and a miraculous Effect of the powerful Grace of God, so it was highly beneficial to the Church of *Christ;* for while other Apostles had their particular Provinces, he had the care of all the Churches, and, by his indefatigable Labours, contributed very much to the Propagation of the Gospel throughout the World.

Q. *By what Names is this Apostle described in Scripture?*

A. By two *Saul* and *Paul*. The one *Hebrew*, relating to his *Jewish* Original, being of the Tribe of *Benjamin*, among whom that name was famous, ever since the first king of *Israel*, *Saul*, was chosen out of that Tribe. The other *Latin*, referring to the *Roman* Corporation where he was born. Though some have thought it to have been in Memory of his converting *Sergius Paulus* the *Roman* Governor; and others that it was assumed by him after his Conversion, as an Act of Humility; styling himself *less than the least of all Saints.* Acts xiii. 7, 4c. Eph. iii. 8.

Q. *Where was St.* Paul *born?*

A. At *Tarsus*, the Metropolis of *Cilicia*, a City famous for Riches and learning; where the liberal Sciences and all polite Arts flourished, and where the Inhabitants enjoyed the Franchises and Liberties of *Roman* Citizens: which Advantage St. *Paul* asserted as the Privilege of his Birth right. After having laid the Foundation of human Learning in this Place, he was sent by his Parents to *Jerusalem*, to be brought up at the Feet of *Gamaliel* in the Study of the *Law*, in which he made very quick and large Improvements. Acts xxii. 3. Chap. xvi. 37.

Q. *How came he to be* educated *besides to the Trade of* Tent-making?

A. According to the custom of the *Jews*, among whom it was a Maxim, *That he who teacheth not his Son a Trade, teacheth him to be a Thief;* designing thereby not only to keep their Children from Idleness, but to secure them a Maintenance if their Circumstances made it necessary to work at it.

Q. *How did St.* Paul *behave himself before his Conversion?*

A. Being educated in the Principles of the *Pharisees*, the strictest Sect of the *Jewish* Religion, and being naturally of a hot Temper, he violently opposed all those that were esteemed Enemies to the *Mosaic* Œconomy, and persecuted the Christians with great Fury, breathing out Threatenings and Slaughter against the Disciples of *Jerusalem;* making Havoc of the Church, and procuring a Commission to imprison such as he found Christians at *Damascus*. How far he was concerned in the Martyrdom of St. *Stephen*, doth not appear, any farther than that he was consenting to his Death, and so became a Sharer in the Guilt of those that murdered him.

Acts viii. 3.

Chap. ix. 1, 2.

Acts viii.

Q. *How was St.* Paul *converted?*

A. In an extraordinary Manner; for when he was upon his Journey near to *Damascus*, on a sudden there shined round about him a Light from Heaven above the Brightness of the Sun; whereat being strangely amazed, he and his Companions fell to the Ground; and he heard a Voice calling to him, *Saul, Saul, why persecutest thou me?* To which he replied, *Lord, who art thou?* who told him, *I am* Jesus *whom thou persecutest*, and it is best for thee not to be refractory to the Commands which shall now be given thee; designing to make him a Minister and Witness both of those things he had seen, and of those he should afterwards hear; and that he would stand by him and preserve him, and make him a great Instrument in the Conversion of the Gentile World.

Chap. ix. 3, 4, &c.

Q. *What* effect *had the heavenly* Vision *upon him?*

A. The great Splendour of it made him blind for three days;[1] but he did not, with *Elymos* the Sorcerer, *pervert the right Ways of the Lord,* nor with his Brethren the *Jews* resist the Evidence of a Voice from Heaven, which testified to our Saviour's Divinity at his Baptism: but became obedient to the heavenly Vision, and upon this Discovery of his Saviour, diligently enquired his Will and Pleasure, and immediately followed the Directions he received.

Acts xiii. 10. Mat. iii. 17.

Q. *Who admitted St.* Paul *into the Christian Church?*

A. After St. *Paul* had fasted three Days, and humbled his Soul under the Sense of those Cruelties he had committed against the *Church of God; Ananias,* a devout Man, supposed to be one of the *Seventy Disciples,* and though a Christian, yet well esteemed of among the *Jews,* having been admonished by a Vision, went to St. *Paul,* and entering into the House, brought him the good News, that the same *Jesus* that appeared to him in the Way, had sent him to him; and laying his Hands upon him, he received his Sight, and the Gift of the *Holy Ghost,* and was made a Member of the Church by Baptism.

Acts ix, 10, &c.

Q. *What* Reason *may be assigned for the* miraculous *Manner of his Conversion?*

A. That St. *Paul,* who was to be the Apostle of the *Gentiles,* might in his own Person be a remarkable Instance of the Power of God's Grace, and of his Readiness to receive the worst of Sinners upon their Repentance: *He obtained Mercy, that* Jesus Christ *might shew forth first in him all long-suffering, for a Pattern to them that should hereafter believe on him to Life everlasting.* Besides, this gave great Authority to the Apostle's Testimony, which was necessary, considering the great Share he was to have in planting Christianity through the World. Add to this, that St. *Paul* appeared to have a very honest Mind, and to be influenced with a regard only to what he thought Truth; but being prejudiced by Education, and pushed on by the Heat of

1 Tim. 1. 16.

his natural Temper, was transported with furious Zeal, and that therefore God was pleased to *shew Mercy to him,* because what he did was done *ignorantly, in Unbelief;* and in a miraculous Manner to convince him of the Truth of that Religion which he persecuted.

1 Tim. i. 31.

Q. *How did St.* Paul *demonstrate the* Sincerity *of his Conversion?*

A. By preaching that very *Jesus* whom he had persecuted; confounded the *Jews* who dwelt at *Damascus,* in proving him to be the true *Messias,* the Son of God: in labouring to establish the Church which he had made Havoc of, in comforting and confirming the Faithful whom he had haled to Prison, exposing himself to those Dangers and Difficulties for the Faith which he had endeavoured to bring upon others.

Acts ix. 37, 29.

Q. *Where did St.* Paul *bestow his* apostolical *Labours?*

A. Whereas the other *Apostles* chose this or that Province as the main Sphere of their Ministry, St. *Paul* over-ran, as it were, the whole *Roman Empire,* seldom staying long in a Place: from *Jerusalem,* through *Arabia, Asia, Greece,* round about to *Illiricum,* to *Rome,* and even to the *utmost Bounds of the Western World.* The greatest Part of his Travels are recorded in the *Acts of the Apostles;* and in this Course he was discouraged by no Dangers nor Difficulties, for he frequently suffered severe Scourgings and Imprisonments, and was brought even to the Confines of Death, both at Sea and Land; neither was he tired out with any Troubles or Oppositions that were raised against him: but for the Space of *five and thirty* Years was indefatigable in preaching the Gospel, and in writing Epistles for the confirming those Churches he had established; thus persevering in the *good Fight of Faith, till he had finished his Course.*

Clem. Epist. ad Corinth.

2 Tim. iv. 7.

Q. *Having extended his Labours to the utmost Bounds of the* Western World, *may we not reasonably suppose he planted a* Church *in this our* Island?

A. There is very good and sufficient Evidence built on the testimony of ancient and credible Writers, with a concurrent Probability of Circumstances, *That there was a Christian Church planted in* Britain *during the Apostles' Times. Eusebius,* a learned and inquisitive Person, affirms, in his third Book of *Evangelical Demonstration, That some of the Apostles preached the Gospel in the* British *Islands. Theodoret,* another learned and judicious Historian, expressly names the *Britons* among the Nations converted by the Apostles; and says, in another Place that St. *Paul brought Salvation into the Islands that lie in the Ocean.* St. *Jerom* testifies that St. *Paul, after his Imprisonments, preached the Gospel in the Western Parts.* By which the *British* Islands were especially understood; as will appear by the following Testimony of *Clemens Romanus,* who saith *St.* Paul *preached Righteousness through the whole World, and in so doing, he went to the utmost Bounds of the West;* which necessarily includeth the *British* Islands, as is plain to those who know how the Phrase, *the utmost Bounds of the West,* was used by the Historians and Poets of those Times.

a Lib. 3. c. 7 Tom. 1.

In Psal. cxvi.

Hieron. in Amos. c. 5.

Epist. ad. Corinth.

Q. *What probable Circumstances concur to incline us to think that St.* Paul *was the Person who planted a Christian Church in* Britain?

A. The Leisure and Opportunity he had for this Purpose: it being about *eight* Years between the Time of obtaining his Freedom at *Rome,* and his Return thither again; in which time he preached the Gospel in the *West,* according to the common and received Opinion of all the *Fathers:* It being not likely that a Person so indefatigable in his Labour before his Imprisonment at *Rome,* should lie still afterwards; and it is probable he did not return to the *East,* having so solemnly taken his Leave of those Churches, saying, *That they should see his Face no more.* St. *Paul* might have Encouragement to this Undertaking from the great Number of the Inhabitants, and from the Settlement of

Acts xx. 25.

Colonies, both *Trading* and *Military*, here by the *Romans*. And from *Pomponia Græcina*, who was probably a Christian, and Wife to *A. Plautius*, the *Roman* Lieutenant in *Britain*. And it is not unlikely but that some of the *British Captives*, carried over with *Caractacus* and his Family, might be among the considerable Converts St. *Paul* made at *Rome*; who would certainly promote the Conversion of their Country, by so great an Apostle. None of the Rest of the Apostles stand in any reasonable Competition with St. *Paul* for this Mission, but St. *Peter*, whose Business lay quite another Way; being the Apostle of the *Circumcision*, he was to attend the *Jews*, and consequently his chief Employment must be where the greatest Number of the *Jews* were: And the Historians that affirm St. *Peter*'s coming into *Britain*, are of no great Authority, being often slighted by those that produce them. A more exact and full Account of this Matter may be found in Bishop *Stillingfleet's Orig. Brit.*

Q. *Where did St.* Paul *suffer Martyrdom?*

A. At *Rome*, under *Nero*, in that general Persecution raised against the Christians, under Pretence that they fired the City. Some of the Ancients affirm he drew upon himself the Fury of that cruel *Emperor*, by joining with St. *Peter* in procuring the fall of *Simon Magus*; others by converting a Concubine of *Nero*'s, that he extremely loved and caressed. He was beheaded in the *Sixty-eighth* Year of his Age, and from the Instrument of his Execution, the Custom arose always in his Pictures to draw him with a *Sword* in his Hand.

Q. *What Writings did St.* Paul *leave behind him?*

A. Fourteen *Epistles*, which were not only instrumental in confirming the Churches at first, but they have been highly useful ever since, to the Service of Religion in all Ages. These holy Writings must be read with *Humility* and *Modesty*, because St. *Peter* hath long since observed, that in them are some

Things *hard to be understood, which the Unlearned and Unstable wrest to their own Destruction.* 2 Pet. iii. 16.

Q. *What* Controversies *exercised the* Church *in this* Apostle's *Time?*

A. The damnable Heresies of *Simon Magus* and his Followers, who were afterwards known by the Name of *Gnostics*, who placed the Main of Religion in Knowledge, neglecting the Practice of it; and who, in Times of Persecution, thought it lawful to deny the Faith. But the most considerable Controversy was, whether *Circumcision* and the Observation of the *Mosaic Law*, or only the Belief and Practice of *Christianity*, be necessary to Salvation; the last was maintained by the *Apostles*, the former by the *Judaizing* Christians. And St. *Paul*'s Discourses about Justification and Salvation immediately refer to this Controversy.

Q. *How was this* Controversy *determined?*

A. By the apostolic Synod at *Jerusalem;* where it was declared, that the *Gentiles* were under no Obligation to observe the *Jewish* Law; God having clearly manifested his Acceptance of them. Yet not to provoke the *Jews*, the *Gentile* Converts were somewhat restrained in the Exersise of their Christian Liberty. Acts xv. 28, 29.

Q. *What may we learn from the Commemoration of St.* Paul's *Conversion?*

A. To adore that miraculous Grace which called him to be an Apostle. To bless God for the Advantages we have had from his laborious and indefatigable Pains. And though we have been great Sinners, to encourage ourselves from his Example with Hopes of Acceptance, provided we sincerely repent. That the best Way to show the Sincerity of our Conversion, is by Actions opposite to our former Sins, that those Virtues may be most conspicuous in our turning to God, which have been most neglected in our State of Folly. That when we charge ourselves with the Breaches of God's Law, we always remember that Guilt which we

Acts xxii. 10. have contracted by partaking in other Men's Sins; which St. *Paul* so fervently bewailed upon the Account of consenting to St. *Stephen*'s Death.

Q. *Since* partaking *in other Men*'s Sins *makes us liable to share in the* Guilt *and* Punishment *of them, pray what is meant by* partaking *in other* Men's Sins?

A. When, before any wicked Action is committed, we are any Ways knowingly aiding or abetting towards the committing of it: Or when, after it is committed, we are any Ways approving or justifying it; by either of which Means we partake in other Men's Sins, though we are not the immediate Actors of them.

Q. *What are the usual* Ways *whereby we* partake *in Men*'s Sins, *before they are* committed?

A. Those that are Superiors, as *Magistrates, Masters,* and *Parents,* share in the Guilt by ordering or commanding any evil Thing; or by not using their Power to prevent and punish it; or by not expressly refusing to concur in such evil Things as are proposed to be enacted by mutual Consent. Those that are *Ministers,* by neglecting to teach others their Duty, or by forbearing to warn their Flock, as careful Watchmen should, against approaching Danger. Those that are in any subordinate *Office,* by ministering in any unlawful Business, helping it forward by Advice and Counsel, by furnishing Provisions, by wishing or praying for the Success of it. And all *others,* by the Influence of their own ill Example, which is powerful of itself, but more fatal when the Example is eminent for Power, Parts, and Learning.

Q. *What are the usual* Ways *whereby we* partake *in Men*'s Sins *after they are* committed?

A. By *approving* a wicked Thing after it is acted, inwardly delighting in it, which is to take Part thereof in Will and Affection. By appearing to *praise it;* which sets off the Wickedness not only as innocent, but as worthy and honourable. By *justifying and defending it;* which in some Sense makes

a Man more guilty than he that committed it; for that might be through the Strength of Temptation, and through the Infirmity of Passion; the other is the Effect of Judgment and Consideration. Every Expression of Approbation, in Proportion to its Degree, puts the Approver into the Evil-Doer's Case, and makes it his own.

THE PRAYERS.

I.

For true Thankfulness for St. *Paul's* Conversion.

O GOD, who, through the Preaching of the blessed Apostle St. *Paul*, hast caused the Light of thy Gospel to shine throughout the World; grant, I beseech thee, that I, having his wonderful Conversion in Remembrance, may show forth my Thankfulness unto thee for the same, by following the holy Doctrine he taught, through *Jesus Christ* our Lord. *Amen.*

II.

For Power to resist Temptation.

O LORD, raise up, I pray thee, thy Power, and come among us, and with great Might succour us, that whereas, through my Sins and Wickedness, I am sore let and hindered in running the Race that is set before me, thy bountiful Grace and Mercy may speedily help and deliver me, through the Satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost, be Honour and Glory, World without End. *Amen.*

III.

For Ability to live well.

O GOD, who declarest thy Almighty Power, most chiefly in showing Mercy and Pity, mercifully grant unto me such a Measure of thy Grace, that I, running the Way of thy Commandments, may obtain thy gracious Promises, and be made Partaker of thy heavenly Treasure, through *Jesus Christ* our Lord. *Amen.*

For the Effects of Repentance.

I ADORE, O Lord, that miraculous Grace which thou wert pleased to manifest to thy blessed Apostle: And I praise thy holy Name for that powerful Assistance thou hast promised to all those that follow the Example of his Piety. Send forth thy Light into my Heart, and make me sensible of all my wicked Ways. Stir me up carefully to attend to what thou requirest of me, and make me ready to perform it. Let the Practice of thy holy Laws bear Witness to the inward Change of my Mind; that no Advantage of Nature or Grace may make me proud and haughty; that no Plenty and Abundance may make me sensual and carnal; that when Riches increase, I may not set my Heart upon them, but be ready to relieve thy poor distressed Members, both in their Souls and Bodies. Let no Danger or Difficulty deter me from a zealous Prosecution of my Duty; let no Prospect of Labour or Pains slacken my Industry, but make me stedfast and immovable, always abounding in the Work of the Lord. Show Mercy, O God, to all those that are misled by Error, or seduced by Vice; that, by thy heavenly Light, their Blindness may be removed, and their Weakness cured, through *Jesus Christ*, my only Lord and Saviour. *Amen.*

CHAP. XII.

THE PURIFICATION OF THE BLESSED VIRGIN.—February 2.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Presentation of *Christ* in the Temple, commonly called, *The Purification of the Blessed Virgin* Mary.

Q. *What was the Law of* Purification?

A. All the Women were obliged to separate themselves from the public Congregation *forty Days* after the Birth of a Male Child, and *eighty Days* after the Birth of a Female. And when the Days of their purifying were fulfilled, if they were rich, they brought a Lamb of the first Year for a *Burnt-Offering*, and a young Pigeon or a Turtle-Dove for a *Sin-Offering:* if poor, two Turtles, or two young Pigeons, which the Priest offered before the Lord, and made an *Atonement* for them. Levit. xii.

Q. *What doth this* Purification *import?*

A. That since *Adam*'s Fall we are conceived in Sin, that our Birth is impure, and that we derive from our Parents an hereditary stain; whereby we are naturally unclean, and *Children of Wrath;* and to show the Contagion thereof, not only the Child was circumcised, but the Mother also was cleansed by a Sacrifice for Sin.

Q. *What did the* Law *require concerning the* Presentation *of the First-born?*

A. That every *Male that openeth the Womb* should *be holy to the Lord;* that is, consecrated and set apart for his immediate Service. For when God exempted the First-born of the *Hebrews* from that Destruction he brought upon the First-born of the *Egyptians,* he commanded that the First-born of the *Hebrews* should be dedicated to him, or redeemed at the Price of *five Shekels.* As therefore the First-lings of clean Beasts were separated for the Use of the Altar, so the First-born of Men were for the Use of the Tabernacle, till the *Levites* were substituted in their Stead by God Almighty's particular Direction. After which, remained still the Foot-steps of the old Law, that Mothers were obliged to present their First-born in the Temple, and to pay a Ransom to the Priest. The Price of the Redemption was the same both to Rich and Poor; as were the Charges of their Burials; admonishing us of that Equality Nature hath established between all Men in coming into the World, and going out. Exod. xiii. 2, 15. Numb. xviii. 16 Numb. viii. 16, 17, 18.

Q. *What doth the* redeeming *of the* First-born *signify to us?*

Q. The Redemption of God's People called the *Church of the First-born,* which are written in Hea-
Heb. xii. 23. ven, and not redeemed with corruptible Things, as Silver and Gold; but with the *precious Blood of* Christ.

Q. *Since there was no Impurity in the Birth of our* Saviour, *and that the* Blessed Virgin *contracted no Pollution by bringing him forth: why did they submit to these Laws?*

A. Being born under the Law, it became our *Saviour* to fulfil all Righteousness, who came not to destroy the Law, but to fulfil it: And the blessed *Virgin* being exposed to the public Opinion and common Reputation of an ordinary Condition, thought it reasonable to comply with all the Obligations of such Circumstances; and hereby she expressed great Humility, Obedience, and Reverence to public Sanctions. Besides, there was thus
Luke ii. 25, 26. an Occasion given for the first public Declaration of our Saviour by good old *Simeon* and *Anna* the Prophetess.

Q. *What may we* learn *from the Consequence of this Instance?*

A. That the Injunctions of public Authority, whilst lawful, ought to be obeyed; though all the Ends of their first Institution should not be alike served by them: Obedience to Authority being a necessary Duty, even when the Rites it requireth are no otherwise necessary than as they are enjoined.

Q. *What Offerings did the blessed Virgin make?*

Luke ii. 24. *A.* The Offerings of the Poor, a *Pair of Turtles* or *two young Pigeons.* Such mean and low Circumstances did our blessed *Saviour* choose, when he came into the World upon the Work of our Redemption; such was his great Bounty and Kindness, that *though he was rich, yet for our Sakes he became*
2 Cor. viii. 9. *poor, that we, through his Poverty, might be rich.*

Q. *How was our blessed Saviour known to* Simeon *and* Anna?

A. Simeon being a just and devout Man, waiting for the Consolation of *Israel*, which was the Expectation of the promised *Messias*, God was pleased to reveal to him, that he should not see Death, before he had seen the Lord's *Christ*; and, at this very Time, when *Christ* was presented in the Temple, he was, by the Guidance and Dictate of God's Spirit, brought thither. And the Prophetess *Anna*, constantly attending the Service of the Temple, remarkable for Mortification and Devotion, came in at the same Instant. They both gave Thanks unto the Lord, and spake of him to all that looked for Redemption in *Jerusalem*; *Simeon* in that admirable *Hymn*, which our Church hath adopted into her Offices, and with which she daily nourishes the Devotion of her Children. Luke ii. 25, 26. Luke ii. 37, 38. Ver. 29.

Q. *What may we learn from the* Hymn *we so frequently repeat?*

A. That though we cannot see our Saviour with our bodily Eyes, as *Simeon* did, yet he being daily in the Holy Scriptures presented to the Eyes of our Faith, we ought to thank God for that wonderful Salvation he hath prepared both for *Jew* and *Gentile*. That we must never think of dying in Peace, till we have embraced our Saviour with our Understandings and Affections; till we heartily believe what he revealed; and sincerely practise what he taught. That Nothing will stand us in Stead in a dying Hour, and support us when all earthly Comforts forsake us, but the Remembrance of a well-spent Life, and the Performance of those Conditions upon which Salvation is promised.

Q. *What doth this great Honour, bestowed upon* Simeon *and* Anna, *teach us?*

A. Constantly and devoutly to attend the Ordinances of our Religion; not to neglect those Means God hath established for the building us up in his holy Faith. For if we fervently persevere, God

will abundantly communicate his Grace and Favour towards us.

Q. *What may we learn from the* Observation *of this* Festival?

A. To dedicate the *Vigour* of our *Youth* and the *Flower* of our *Days*, to the *Practice* of *Religion*; because, as it is the properest and most necessary Season to receive the Impressions of Piety and Virtue, so it is then most acceptable to God, the Perfection of whose Nature requires that we should offer up to him the *Prime* of our *Age*, and the Excellency of our Strength. To purify ourselves both in Body and Soul; and to practise that Obedience which our Saviour and the blessed Virgin taught by their Example. To return to God whatever we receive from him, and to make an entire Sacrifice to his Majesty of what is most dear and precious to us. Not to despise, but respect the Poor, who, in their outward Circumstances, bear so great a Resemblance to the blessed *Jesus*, and his holy Family. To bless God that he hath manifested to us the *Consolation* of Israel, to give Light to us that sat in Darkness, and in the Shadow of Death, and to guide our Feet into the Way of Peace. Above all, to clothe ourselves with Humility, to be meek and lowly in Heart, that we may find Rest for our Souls.

Q. *Is* Humility *particularly a Christian Virtue?*

A. The *Heathen Philosophers* were so little acquainted with this Virtue, that they had no Name for it; what they expressed by the Word we now use, was Meanness and Baseness of Mind, which provoked their Contempt and Anger rather than Applause: And the *Jews* so valued themselves upon their Privileges, that they were too apt to contemn the Rest of Mankind. Our Saviour first taught it in its greatest Perfection; and indeed his whole Life was but so many repeated Instances of *Humility* and wonderful Condescension for our Sakes. He began his divine Sermon upon the Mount with this Precept, he lays it as the Foundation of our spiritual

Building, without which we cannot discharge our Duty either to God or Man.

Q. *Wherein consists the* Humility *of a Christian?*

A. In not thinking better of himself than he deserves, in having a just Sense of all his Weaknesses and Defects, which will create a low and mean Opinion of himself; and in condescending to the meanest Offices for the good of his Fellow-Christians. For thus our Saviour made himself to us a Pattern of this Virtue, by taking upon him our frail Nature, and by suffering the greatest Affronts and Indignities, and pains of this Life, in order to show us the Way to Heaven, and thereby to open to us the Gates of everlasting Life. It restrains the immoderate Desire of Honour, by teaching us not to exalt ourselves, nor to do any Thing through Strife or Vain-Glory; it makes us rejoice in the Excellencies of our Brethren, and sincerely congratulate those Abilities that entitle them to a greater Share of Value and Esteem than we can pretend to. The difficulty of this Virtue proceeds from that Self-Love which is planted in our Natures, and, when indulged, will be too apt to deceive us in the Judgment we form concerning ourselves.

Q. *How is* Humility *the Foundation of other Christian Virtues?*

A. It makes us ready to believe what God reveals, and to pay our due Obedience to him from the Sense of our own Meanness, and his Excellency: And by removing the great obstacle of our *Faith;* which is a Vanity to distinguish ourselves from the unthinking Crowd. *How can we believe* when we *receive Honour of one another, and seek not the Honour that cometh from God only?* Job. v. 44. It makes us put our *Hope* and Confidence in God, because being weak and miserable of ourselves, *without him we can do Nothing.* It increases our *Love* to God, by making us sensible how unworthy we are of the least of those many Favours we receive from him. It teaches us to rejoice in the Prosperity of our

Neighbour, by infusing the most favourable Opinion of his Worth. It disposes us to relieve those Wants, and compassionate those Afflictions, which we ourselves have deserved. It makes us patient under all the Troubles and Calamities of Life, because we have provoked God by our Sins. Our Prayers and our Fasts will find no Acceptance, except they proceed from an humble Mind, and our best Works will stand us in little Stead, if they are stained with Pride and Vain-Glory.

Q. *Wherein consists the Exercise of* Humility?

A. In avoiding to publish our own Praises, or to beg the Praises of others, by giving them a Handle to commend us. In not placing too much Pleasure and Satisfaction in hearing the good Things that are said of us, because they are often rather the Effect of Civility and Charity than what we deserve. In doing Nothing on purpose to draw the Eyes and good Opinion of Men, but purely to please God. In bearing the Reproaches, the Injuries, and the Affronts of bad Men with Patience and Meekness; and the Reproofs of our Friends with Thankfulness. In not contemning others, though inferior to us in some Advantages of Body or Mind, but being ready to give them that Honour and Praise they justly deserve. In pitying and compassionating the Sins and Follies of our Fellow-Christians, it being the Effect of God's Grace that we are not overcome by the same Temptations. In carrying ourselves with great Respect to our Superiors, with Courtesy and Affability to our Inferiors, and submitting to the lowest Offices for the Service of our Neighbour. In receiving from the Hands of God all Afflictions and Trials with entire Resignation and Submission, as Offenders under the Hand of Justice.

Q. *Wherein appears the Folly of* Pride?

A. In that we value ourselves very frequently upon Things that add no true Worth to us, that neither make us better nor wiser; that are in their

own Nature perishable, and of which we are not Proprietors but Stewards. Or if the Things be valuable in themselves, they are God's immediate Work in us; and to be proud of them is the surest Way to lose them. Thus to overlook our Defects, hinders us from making any farther Improvement; and the being possessed with an Opinion we deserve more than we have, eats out all the Pleasure of our present Enjoyments. Besides, the proud Man misses the very End he aimed at; for, instead of Honour and Applause, he meets with Contempt and Ignominy.

Q. *What are the best* Helps *to attain* Humility?

A. To remember that all the Advantages we enjoy, either of Body or Mind, above others, are not the Effect of our Merit, but of God's Bounty. That those whom we are apt to contemn are valuable in the Sight of God, the only Fountain of true Honour. That by having consented to Sin, we have committed the most shameful Action imaginable, the most contrary to Justice and right Reason, and to all Sort of Decency; and that as long as we are clothed with Flesh and Blood, we are still liable to the same Offences against the Majesty of Heaven and Earth. To suppress all proud and vain Thoughts when they first arise in our Minds, not to suffer them to sport in the Scene of our Imagination. To keep a constant Watch over our Words and Actions, that we may check the first Tendencies to Pride.

THE PRAYERS.

I.

ALMIGHTY and everlasting God, I humbly beseech thy Majesty, that, as thy only-begotten Son was this Day presented in the Temple, in Substance of our Flesh, so I may be presented unto thee with a pure and clean Heart, by the same thy Son *Jesus Christ* our Lord. *Amen.* For Acceptance with God.

‡

II.

Thanksgiving for the Knowledge of the Truth.

ALMIGHTY and everlasting God, heavenly Father, I give thee humble Thanks, that thou hast vouchsafed to call me to the Knowledge of thy Grace and Faith in thee. Increase this Knowledge, and confirm this Faith in me evermore. Grant me thy holy Spirit, that I may devote myself entirely to thy Service; that I may be cleansed from all my Sins, and serve thee with a quiet Mind, and in thy due Time may be made Partaker of everlasting Salvation, through *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, World without End. *Amen.*

III.

For a right Use of the Means of Grace.

GRANT, O Lord, that I may constantly attend the public Institutions of thy holy Religion, that I may never neglect those Means which thou hast established for the purifying my corrupt Nature, and for the reforming whatever is amiss in the Frame and Temper of my Mind: That I may approach thy Presence with Humility and Devotion hear thy Word with Reverence and Attention, receive thy holy Sacrament with Faith, Thanksgiving, and Charity; that by these Ordinances of thy Appointment, my Soul may be nourished with all Goodness, and in such a Measure prepared for that Salvation, which the blessed *Jesus* hath purchased, that I may depart in Peace, and in the Faith and Fear of God's Elect; through the same *Jesus Christ* our Lord. *Amen.*

IV.

Bp. Taylor, For Humility.

O HOLY and Eternal *Jesus*, who didst by thy Precepts, and by thy own Example, engrave Humility into the Spirits of thy Disciples, and into the Laws of Christianity; make me to imitate thy gracious Condescensions. Take from me all Vanity and fantastic Complacency in my own Person and

Actions; and when there arises a Reputation consequent to the Performance of any Part of my Duty, make me to reflect the Glory upon thee, suffering Nothing to adhere to my own Spirit, but Shame at my own Imperfections, and Thankfulness to thee for all thy Assistances. Let me never seek the Praise of Men, from unhandsome Actions; from Flatteries and unworthy Discourses; nor entertain the Praise with Delight, though it proceed from better Principles; but fear and tremble lest I deserve Punishment, or lose a Reward which thou hast deposited for them that seek thy Glory, and despise their own, that they may imitate the Example of their Lord. Thou, O Lord, didst triumph over Sin and Death; subdue also my proud Understanding, and my prouder Affections; and bring me under thy Yoke, that I may do thy Work, and obey my Superiors, and be a Servant of all my Brethren in their Necessities, and esteem myself inferior to all Men, by a deep Sense of my own Unworthiness, and in all Things may obey thy Laws, and conform to thy Example, and enter into thy Inheritance, O holy and eternal *Jesus*. *Amen*.

CHAP. XIII.

SAINT MATTHIAS THE APOSTLE.

FEBRUARY 24.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Commemoration of the Apostle St. *Matthias*.

Q. *What is meant by an* Apostle?

A. In general it signifies no more than a *Messenger*, a Person sent upon some special Errand, for the Discharge of some peculiar Affair in his Name that sent him: But was fixed by our *Saviour* to a particular Use, applying it to those select Persons whom he made Choice of, to be sent up and down

the World in his Name, to plant the *Faith*, to govern the *Church* at that present, and by their wise and prudent Settlement of Affairs, to provide for the future Exigencies of it.

Q. *Why did our* Saviour *pitch upon the Number of* Twelve.

A. Various have been the Conjectures of the Ancients upon this Subject. What seems most probable is, that our *Saviour* might allude herein to the twelve *Patriarchs*, as the Founders of their several Tribes; or to the twelve *Chief Heads* and Rulers of those Tribes, of which the Body of the *Jewish* Nation did consist. To this our *Saviour* gives some Countenance himself, in saying, *When the Son of Man shall sit in the Throne of his Glory*, his Apostles should *sit upon twelve Thrones, judging the twelve Tribes of Israel.*

Barnab. Epist.

Mat. xix. 28.

Q. *What was their* Vocation;

A. To be Witnesses of *Christ*'s Miracles, particularly his Resurrection; and to preach that Doctrine to the World which they learnt of their Master; and in this their Testimony was valuable, that they sealed the Truth of it with their Blood.

Acts i. 22.

Q. *How were the* Apostles *enabled to discharge this* high Office, *being obscure and illiterate Persons, helpless and unarmed, and having the enraged Powers of the World to contend with?*

A. They immediately received the Doctrine they taught from the Mouth of *Christ* himself. They were infallibly secured from Errors in delivering the Principles of Christianity, and to this End had the *Spirit of Truth* promised to them, who should guide them into all Truth. They had been Eye-Witnesses of all the material Passages of our Saviour's Life, and reported Nothing but what they had seen with their own Eyes, and of the Truth whereof they were as competent Judges as the acutest *Philosopher* in the World. Besides, several miraculous Powers and Gifts of the *Holy Ghost*, were conferred upon them, as the readiest Means to

John xvi. 13.

procure their Religion a firm Belief and Entertainment in the Minds of Men.

Q. *Was St.* Matthias *among the* twelve Apostles *that were chosen by our* Saviour?

A. No; he obtained this great Honour upon the Vacancy made in the College of the Apostles, by the Death of *Judas Iscariot;* whose covetous Temper having prevailed upon him to betray his Master for thirty Pieces of Silver, was so touched with the Horror of that wicked Fact, that after having cast back the Wages of Iniquity in open Court, he made away with himself, and was remarkably punished in the Manner of his Death; for *falling headlong, he burst asunder in the Midst, and all his Bowels gushed out.* Acts i. 25, 26. Acts i. 18.

Q. *Had this* Judas *the Gifts of an Apostle?*

A. Though he was a Man of vile and corrupt Designs, yet he was immediately called by *Christ,* equally empowered and commissioned with the Rest to preach and work Miracles, was numbered with the *Apostles,* and obtained Part of their Ministry. Ver. 17.

Q. *What may we* learn *from hence?*

A. That the Wickedness of a Minister does not evacuate his Commission, nor render his Office useless or ineffectual: and that the Efficacy of an Ordinance does not depend upon the Quality of the Person, but the divine Institution, and the Blessing God hath entailed upon it.

Q. *How was St.* Matthias *chosen to be an* Apostle?

A. He was chosen by *Lot;* a Way frequently used by both *Jews* and *Gentiles* for the determining doubtful and difficult Cases; especially in the Election of Judges and Magistrates. St. *Peter* having recommended the filling of the Vacancy to the Consideration of the Christians assembled at *Jerusalem,* they appointed two, *Joseph* called *Barsabas,* who was surnamed *Justus,* and *Matthias;* and when the *Lots* were given forth, it was determined in Favour of the latter, who was numbered with the *eleven* Apostles? Ver. 26.

Q. *What preceded this Manner of* Choice?

Acts i. 24. *A.* The Congregation of Christians made a solemn Address to God that he would condescend to direct the Choice; and that he, who knew the Hearts of all Men, would be pleased to show which of these two he saw best qualified for so sacred a Function.

Q. *What may be* learned *from this Manner of proceeding*?

A. It may serve as a Direction to all those that are *Candidates* for *Holy Orders*, seriously to examine themselves whether they are moved by the *Holy Ghost* to take upon them that Office and Ministration; for though they may impose upon Man, yet God seeth their Hearts, and all those various Motives by which they are influenced in so great a Concern. This Precedent is also serviceable to the *Governors* of the Church, who, after all their Care to admit Persons duly qualified, must beg God Almighty's Guidance and Direction, that they may wisely make Choice of fit Labourers to work in his Vineyard: and all Christians ought to offer up the same Prayers, since the Welfare of the Church depends so much upon the Piety and Capacity of those that are ordained.

Q. *How was St.* Matthias *qualified for the* Apostleship?

Acts i 21. *A.* He had been a continual Attendant upon our Saviour all the Time of his Ministry, from his being baptized by *John* till his *Assumption* into Heaven, which is intimated by St. *Peter*. He was probably one of the *Seventy* Disciples; and had been a Witness of our Saviour's *Resurrection;* and of the most considerable Passages of his Life; so that he was fit to proclaim abroad those Matters of Fact concerning his *Master*, of which he had an equal Evidence with the Rest of the Apostles.

Q. *Where did St.* Matthias *preach the* Gospel?

A. He continued at *Jerusalem* till the Powers of the *Holy Ghost* were conferred upon the Apostles, to enable them to discharge their difficult Employment; and then he is thought to have spent the first

Fruits of his Ministry in *Judea*, with great Success. He afterwards very probably travelled *eastward*, his Residence being principally, according to St. *Jerome*, near the Irruption of the River *Apsarus*, and the Haven *Hyssus*. He was by these barbarous People treated with great Rudeness and Inhumanity, and after many Labours and Sufferings, in converting great Numbers to Christianity, he obtained the Crown of Martyrdom. Hieron. de Scrip. Eccl.

Q. *What was the* Manner *of his* Death?

A. It is very uncertain: Some report that he was seized by the *Jews;* and as a Blasphemer, was first stoned, and then beheaded. Others, that he was crucified, and that as *Judas* was hanged upon a Tree, so *Matthias* suffered upon a Cross.

Q. *What* Works *have we of this* Apostle?

A. None. The Gospel and Traditions published under his Name are rejected by learned Men as spurious, though *Clemens Alexandrinus* relates a saying of his of great Use in the Life of a Christian: *That we ought to mortify and subdue the Flesh, and maintain a continual Opposition to it, by granting it Nothing whereby its irregular and sensual Desires may be gratified; but that we should on the contrary nourish and fortify our Souls with Faith and Divine Knowledge.* Clem. Strom. lib. 3.

Q. *What may we learn from the Observation of this* Festival?

A. In all difficult Cases to address ourselves to Heaven for Direction. To use our best Diligence if we are Patrons of Churches, in providing Persons duly qualified for the great Trust we commit to them; and not to suffer any worldly Consideration to bias us in a Choice, of which we must one Day give a strict Account. To beware of Covetousness, the Root of all Evil, which ruined the Traitor *Judas*, and will all those that embrace that sacred Function with a regard more to the Revenues than the Duties of their Profession. To preserve our Minds free from Guilt, because it makes us restless and uneasy, and robs us of all that Repose and quiet which the

most prosperous Condition can promise us. Constantly to attend God's Ordinances, though he who is called to administer may be a bad Man. To work out our Salvation with Fear and Trembling, and to be watchful and upon our Guard, because, if an Apostle fell, who had all the Advantages of our *Saviour*'s Conversation, what Security can we promise ourselves?

Q. *What is implied in the Duty of* Watchfulness?

A. A constant care of our Lives and Actions, that we be always upon our Guard, that we resist the first Beginnings of Evil, and discover the first Approaches of our spiritual Enemy; that we may neither be surprised by his Snares and Allurements, nor unprepared to encounter him whenever he attacks us. In short, it consists in wisely foreseeing the Dangers that threaten our Souls, and then in diligently avoiding them.

Q. *How does* Watchfulness *foresee* Dangers?

A. By discovering the Plots and Contrivances of our spiritual Adversary, by making us sensible of those Temptations we are exposed to, by reason of our Constitution, or that Profession we are engaged in, or that Company we converse with; that our Guard may be set in the right Place, where we are most alarmed with Danger, and where Surprise would be most fatal. For so great is the Power of Passion and Custom to give fair Colours to very great Disorders, so mischievous is the Complaisance of Friends and Flatterers to fortify these wrong Notions, that except we are very watchful, we shall unavoidably be made a Prey.

Q. *How does* Watchfulness *avoid* Dangers?

A. By making Use of the fittest and properest Means to defeat those Designs of the Enemy of our Salvation, which we have happily discovered. For Temptations must be resisted differently, according to their different Kinds. To this End God hath provided several Sorts of Grace, the Use whereof is of great Importance to us. When Temptations flat-

ter our corrupt Nature, our Victory consists in Flight: when they would discourage us with Difficulties and Dangers, we can never be Conquerors without looking them in the Face, and encountering them with Resolution. Without this Caution the best Disposition of Mind, will hardly preserve us from falling.

Q. *How does* Watchfulness *prepare us to encounter* Dangers.

A. By putting on the *whole Armour of God*, and fortifying those weak Places in which we are most likely to be attacked. If we would not sacrifice our Conscience to establish our Fortune, we must have impressed upon our Minds a *strong Belief* of another World, where Virtue will prevail more than Riches and Honour. If we would not be overcome by the Pleasures of Sense, we should live under a *lively Hope* of enjoying those Pleasures which are at God's right Hand for evermore. We should *gird* ourselves with *Truth*, and then no profit would prevail upon us to perjure ourselves, and to be insincere in our Words and Promises, but we should be firm and steady in all our Actions. *We should guard our Minds with Righteousness*, and keep a Conscience void of Offence, if ever we intend to overcome the Persecutions and Sufferings we may be exposed to, upon the Account of our Faith. We should put on the *Sword of the Spirit*, encounter all Temptations with those stronger Motives which the Word of God offers to engage our Obedience, and then they would lose their Force, and appear contemptible. Eph. vi. 11. Eph. vi. 14. Ver. 17.

Q. *Whence arises the* Necessity *of this Duty of* Watchfulness?

A. From the Nature of our Condition in this World, which is surrounded with Variety of Temptations, so that there is no Circumstance in Life which is entirely free from some Sort of Assault or other; all our Ways being strewed with Snares. From the Power and Strength of our Adversary, who is *Prince of the Air*, and wants neither Skill nor In-

dustry to work our Ruin. From our own Frailty, and Weakness, whereby we have no Power of ourselves to help ourselves; and from the Danger of our Overthrow, whereby we become liable to the Miseries of a sad Eternity.

THE PRAYERS.

I.

For the Preservation of the Church from false Teachers.

O ALMIGHTY God, who into the Place of the Traitor *Judas* didst chuse thy faithful Servant *Matthias* to be of the Number of the twelve Apostles; grant that thy Church, being always preserved from false Apostles may be ordered and guided by faithful and true Pastors, through *Jesus Christ* our Lord. *Amen.*

II.

For Strength against Dangers.

O GOD, who knowest me to be set in the Midst of so many and great Dangers, that by Reason of the Frailty of my Nature, I cannot always stand upright: grant to me such Strength and Protection, as may support me in all Dangers, and carry me through all Temptations, through *Jesus Christ. Amen.*

III.

For God's Direction.

O GOD, who seest I have no Power of myself to help myself; that I am not wise enough for my own Direction, nor able enough for my own Defence; let me acknowledge thee in all my Ways, and not lean to my own understanding. Let thy Light guide me, thy Providence protect me, thy Grace enable me, that I may faithfully discharge all the public and private Duties thou shalt think fit to call me to; that being thus armed with thy Defence, I may be preserved from all Dangers through *Jesus Christ* our Lord. *Amen.*

IV.

O GOD, who art the Author and Giver of all that I enjoy, moderate my Affections to the Things of this World, that I may not pursue them with an eager and insatiable Desire. Let no Greediness of Gain, tempt me to the least Injustice, either by Fraud or Oppression, but that I may commit myself to thy Providence in the Use of honest and lawful Endeavours, and not torment myself with anxious Care about the Success. Suffer not the concerns of this Life to make me negligent in the Concernments of much greater Importance; that while I am supporting a dying Body, I may remember I have an immortal Soul, which infinitely deserves my chiefest Care. And as for those good Things thou hast been pleased to bestow upon me, teach me to enjoy them as with Temperance, so with Thankfulness and Charity, and readily to part with them rather than forsake thy Truth, or to make Shipwreck of a good Conscience. That being delivered from the covetous Temper of the Traitor *Judas*, I may escape those Sins which such vile Affections lead to, and that Punishment which he felt, and those deserve; and this I beg for *Christ* his Sake. *Amen.*

Against Covetousness.

CHAP. XIV.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.—MARCH 25.

Q. *WHAT is meant by the* Annunciation *of the* blessed Virgin, *which the Church this Day celebrates?*

A. The Declaration which the Angel *Gabriel* made to the blessed *Virgin Mary*, that she should be Mother of our *Lord Jesus Christ;* that this her Son should be great, and called the Son of the Highest; that the Lord God should give unto him the Throne of his Father *David*; that he should reign over

Luke i. 31.

the House of *Jacob* for ever; and that of his Kingdom there should be no End.

Q. *What doth this* Description *made by the Angel* Gabriel *refer to?*

Chap. ix. *A.* To the Prophecy of *Isaiah* concerning the *Messias*, who foretold, That the Government should be upon his Shoulders, and his Name should be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the Increase of his Government and Peace there should be no End upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice from henceforth even for ever.

Q. *What is the Importance of the Angel's Description of the* Messias?

A. That God should settle upon the *Messias* a spiritual Kingdom (of which that temporal one of *David* was but an imperfect Representation), the absolute Government of the Church, that spiritual House of *Jacob*; and that this Kingdom of his shall continue for ever, shall never be destroyed as the Kingdom of the *Jews* was to be.

Q. *What preceded this Declaration?*

A. The Salutation made to the blessed Virgin by
Luke i. 28. the same *Angel* in those words, *Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among Women.*

Q. *What was the Meaning of this* Salutation?

A. That the *blessed Virgin* was most excellently disposed to receive the greatest Honour that ever was done to the Daughters of Men; her Employment being holy and pious, her Body chaste, and her soul adorned with all Virtues, particularly with Humility, which is in the Sight of God of great Price; for though she was to be the Mother of an universal and everlasting Blessing, which all former Ages had desired, and all future Times should rejoice in; yet she resigns all this Glory to him that gave it her, and declares when she received it that no other Name but his might have the Glory.

Q. *How did the blessed* Virgin *receive this* Salutation?

A. She was troubled at the Saying of the Angel, and cast in her Mind what Manner of Salutation it should be: judging herself unworthy of so great an Honour, and being surprised with the Strangeness of such an appearance in her Retirement. But when the Angel positively affirmed that she should conceive and bring forth the *Messias*, she enquires how that could be, since she knew not a Man. Ver. 29.

Q. *What is implied in this Answer of the* blessed Virgin?

A. No Doubt, I think, concerning the Thing, nor any Diffidence in respect to the Issue of it: but rather Admiration in respect to the wonderful Manner of effecting it. And if we have any Regard to the Tradition mentioned by *Epiphanius*, that *Joseph* was old, when espoused to the *blessed Virgin*, it will be probable, what many of the *Ancients believed*, that by this Answer the Virgin seems to hint at some Resolution of continuing in a State of perpetual Virginity; at least, it implies that she desired to be satisfied in the Manner, as well as in the Matter of this Mystery.

Q. *How did the Angel answer the Difficulty she suggested?*

A. By declaring the wonderful Manner how this Message should be brought about, *viz. That the Holy Ghost should come upon her, and that the Power of the Highest should overshadow her.* By furnishing her with an Example of somewhat of the like Nature in her Cousin *Elizabeth;* and by confirming her from the Power of God, to which Nothing is impossible. Luke i, 35.

Q. *What Effect had this upon the blessed* Virgin?

A. She demonstrated an entire Faith, and perfect Obedience in her reply: *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Neither is it to be doubted, but that upon her Consent and Desire the Promise began to be fulfilled, and the Ver. 38.

Son of God became *incarnate*, and was made Man, taking upon him human Nature, Body and Soul.

Q. *How doth the* blessed Virgin *express her* Joy *and* Gratitude *upon this Occasion?*

Luke i.46. *A.* In that admirable *Hymn* called the *Magnificat*, wherein she shews such a thankful Sense of the great Honour that was conferred upon her, and expresses at the same Time in so full a Manner, her Humility and Devotion, as well as the infinite Power and Goodness of God, that it appears, as she was highly *favoured*, so she was also full of *Grace*, and had a Mind plentifully enriched with the Gifts of God's Holy Spirit. This *Hymn* was so respected among the primitive Christians, that they used it as a Part of their Devotions; and the *Church* of *England* has retained it in her *divine Service* as proper to express the pious Affections of godly and devout Minds.

Q. *What may we learn from this* Hymn *we so frequently repeat?*

A. The infinite Mercy and Goodness of God in sending his Son into the World to redem us from a State of Sin and Misery, when we were Enemies to him by our Evil Works. That all the Faculties of our Souls, our Reason, our Will, and our Affections, ought to be employed in blessing and praising his holy Name; and though we cannot add to his Greatness, yet we are then said to *magnify the Lord*, when we publish and proclaim to the World our Sense of his mighty Perfections. That the best Method to engage God's Favour, is to govern all our Actions by a Fear to offend him. That to obtain the Blessings of Heaven, we must have a great Sense of our want of them. That we may advance ourselves into the Rank of those that had the great Honour of being related to our Saviour, by conceiving *Christ* in our Hearts by Faith and Obedience; for Mat. xii. by *doing the Will of God*, we are esteemed by him as his *Brethren, Sisters*, and *Mother*.

Q. *Hath this* Festival *only a Relation to the blessed Virgin* Mary?

A. It hath farther a particular Respect to the *Incarnation* of our blessed *Saviour;* who being the *eternal Word* of the *Father,* was at this Time made Flesh. And thus this Festival is by *Athanasius* reckoned as one of the chiefest that relate to our *Lord;* whether we consider the Order and Method of those Things that the *Evangelists* declare concerning our *Saviour,* or the profound Mystery we this Day celebrate.

Q. *What are we to* believe *concerning the* Incarnation?

A. That the Son, who is the Word of the Father, Artic. 2. begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature in the Womb of the blessed Virgin, of her Substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one *Christ,* very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice not only for the original Guilt, but also for the actual Sins of Men.

Q. *What do you mean by the* Godhead *and* Manhood *being joined together in one* Person, *whereof is one* Christ?

A. The true Design of the Church, in using the Word *Person,* was to express a *Vital Substantial Union;* as that thence did result a true proper Communication of Names, Characters, and Properties, from the *two Natures* to the *Person,* made up of them. For though the *Eternal Word* was a *Person* before the *Incarnation,* yet he is not considered under the same formal Notion after it. Before, he subsisted only in the *Divine Nature,* afterwards, in the *Human* as well as the *Divine;* yet without any Change or Alteration, but under both Respects continues but one and the same *Person.*

Q. *But are there not many* Difficulties *and* Absurdities *that flow from attributing* the Actions,

Passions, *and* Properties *of two such distinct* Natures *as the* Human *and* Divine, *to the same Subject*, viz. *our blessed Saviour?*

A. Though they are absolutely inconsistent in themselves, and cannot be affirmed of the *same Nature*, yet they may and must be averred of the *same Person*, who is made up of both. And this will plainly appear, if we consider it in Persons compounded of two distinct Parts as Men made of *Body* and *Soul*. Eating, drinking, and walking are performed chiefly by the Ministry of the Body: knowing, considering, willing, and chusing, proceed from the Soul; yet it is the Person made up of both, who is said to eat and drink, to understand and chuse.

Thus, Colour, Feature, and Symmetry, from whence arise Beauty, cannot be in the Soul, which is immaterial; Learning and Virtue, Wisdom and Righteousness, cannot inhere in the Body, because, being Matter, it is not a Subject capable of them; for which Reason it would be absurd to say, the Soul is white or black, beautiful or deformed, or, on the other Hand, to say the Body is wise or foolish, learned, or ignorant, just or unjust: Yet of the Man, who is made up of both these Parts, all these may be truly and properly affirmed. This being remembered, it will help us to solve the seeming Difficulties and Absurdities of attributing the Actions, Passions, and Properties of two such *distinct Natures*, as the Human and Divine, to the same Subject, *viz.* our blessed Saviour.

Q. *Why is the blessed Virgin* Mary *styled the Mother of* God?

A. Because the second *Person* in the *blessed Trinity*, the Son of God, by virtue of an eternal Generation, vouchsafed to descend from Heaven, and to stoop so low as to enter into the Womb of the Virgin; where being united to our Nature, which was formed and conceived there, he submitted to a second Generation according to the Flesh. So that this Son of God was truly the Son of the Virgin, and consequently,

she that brought forth the Man was really the Mother of God, and by her Cousin *Elizabeth* she is styled the *Mother of her Lord;* which word *Lord* was accounted equivalent to the Word *God.* Luke i. 43.

Q. *But can the* Divine Nature *be born and suffer, and die, and be buried, and rise from the Grave?*

A. No, it cannot; and so wild a thought hath always been disclaimed by all orthrdox Christians, with the utmost Abhorrence and Detestation. But this they have said, that he was *God,* that he was made of a Woman, who was seen and handled; who was arraigned, and condemned, and crucified, and afterwards laid in the Grave; not indeed in his *Divine,* but Human Nature: but it was one and the *same Person* which subsisted in both Natures.

Q. *What* Instances *are there in* Scripture *that justify the Manner of these Expressions?*

A. John Baptist says, *that he who cometh after me was before me;* which could not be true if affirmed of the same *Nature,* but yet was verified of the same *Person.* So St. *Peter* affirms that the *Son of Man,* was *the Christ, the Son of the living God. Christ* avers of himself, that he was the *Son of God,* truly and properly, as his Words were understood by his Friends and Enemies. The Apostles still preached the same Doctrine, that the Church was purchased with the *Blood of God:* That the Man whom the *Jews* crucified was the *Lord of Glory:* The *same Lord* who was nailed to a Cross, was afterwards laid in the Grave, and arose from thence; and this *Lord was God.* John i. 27, 30. Mat. xvi. 15, 16. Acts xx. 28. 1 Cor. ii. 8.

Q. *It being sufficient as to the* Mystery *of the* Incarnation, *that when our* Saviour *was conceived and born, his* Mother *was a* Virgin; *what is reasonable to believe concerning her continuing in the same State of* Virginity?

A. The peculiar Eminency and unparalleled Privilege of that Mother: the special Honour and Reverence due unto that Son, and ever paid by her, the Regard of that *Holy Ghost* that came upon her; the singular Goodness and Piety of *Joseph,* to whom

she was espoused; have persuaded the Church of God in all Ages to believe that she still continued in the same Virginity, and therefore is to be acknowledged *The Ever Virgin Mary.*

Q. *How ought we to reverence the Blessed Virgin* Mary?

A. By entertaining a great Opinion of her Virtue and Piety who had the great Honour of being the Mother of the *Messiah.* It being reasonable to believe that a Person chose for that Purpose was endowed with great Excellencies: And the rather because she maintained so lively a Sense of her own Unworthiness to receive so great an Honour, and when she was advanced to be the Mother of the World's Saviour, seeks no greater Title than to be
Luke i. 38. styled *Handmaid of the Lord:* But not to invocate her; because we are directed in Scripture to offer up all our Prayers in the Name, and through the Mediation, of *Jesus Christ* only; besides, the Church of God, in the three first Ages, maketh no Mention of it; neither are there any Footsteps of that Practice to be found among them.

Q. *What may we learn from the* Observation *of this* Festival?

A. To admire and adore the great Goodness of God manifested in the Incarnation of the eternal Word; thereby shewing that he thought nothing too great nor too dear to part with for our Sakes; and the wonderful Humility and Condescension of our Saviour, who stooped so low when he undertook the Work of our Redemption. To express great Modesty and Confusion when we meet with the Praises and Applause of the best Men, from a true Sense of our own Unworthiness, and by Silence and Fear to guard ourselves from Vanity. To endeavour to answer the Design of our Saviour's being made Man, that we might become like unto God, and be made Partakers of the Divine Nature; and that *Christ* might be formed in us, and that we might put on the Lord *Jesus Christ;* by making no Pro-

vision for the Flesh, to fulfil the Lusts thereof: That as he was pleased to be united to our Nature, so we may make it the great care and Business of our Lives to be really and spiritually united to him.

Q. *How are* Christians united *to Christ?*

A. This Union is formed by *Baptism,* when they are made Members of *Christ's mystical* Body, the *Church* whereof he is the Head, and wherein they profess to believe what he hath revealed, and to perform what he hath commanded, and engage to govern their Lives by that Gospel he hath published to the World. And all the Metaphors in Scripture that describe this Relation, plainly refer to their being Members of the Christian Church. Now this Union is farther maintained by preserving Communion with the Church, in Prayers, and in the Sacrament, and by living in a regular Subjection to, and strict Union with, our spiritual Governors the Bishops and Presbyters, *Christ*'s Representatives here upon Earth.

Q. *Doth this outward and visible* Profession *convey to us all the* Privileges *of being* Members *of* Christ?

A. By being made Members of the *Christian Church,* we are in some Measure entitled to all those Privileges that are derived from *Christ* our Head; but yet we can never be made effectually Partakers of them except we perform those Conditions, upon which those great Blessings were promised: we must be true to our *Baptismal Covenant,* we must renounce all Sins, which are the Works of the Devil, and those false and corrupt Maxims which govern the World, and mortify the sinful Lusts of the Flesh: we must subject our Understandings to the Obedience of Faith, and keep God's holy Will and Commandments, and walk in the same all the Days of our Lives, if ever we pretend to be really united to our *Saviour,* and expect the Benefit of such a spiritual Relation.

Q. *What are the great* Privileges *that result from this* Union, *from our being living* Members *of Christ*'s mystical Body?

A. The gracious Promises of Pardon and Forgiveness of Sin upon our true Repentance, the Assistance of God's blessed Spirit, and the influences of his Grace, to enable us to work out our Salvation. The Benefit of *Christ*'s Intercession in Heaven, where he is an Advocate for us with the Father. A Share in all those Promises of Care and Protection made to the Church; and, to encourage our Perseverance, an *Inheritance incorruptible, and undefiled, a Crown of Glory that fadeth not away.* For though all mankind are in the Hands of God's unlimited Goodness, yet his covenanted Mercies are the peculiar Lot and Portion of Christians, the Members of *Christ*'s mystical Body.

THE PRAYERS.

I.

For the Benefit of *Christ*'s Death.

I BESEECH thee, O Lord, pour thy Grace into my Heart, that, as I have known the Incarnation of thy Son *Jesus Christ* by the Message of an Angel, so by his Cross and Passion I may be brought unto the Glory of his Resurrection through the same *Jesus Christ* our Lord. *Amen.*

II.

Praise, for the Incarnation.

I DESIRE, O Lord, to bless and praise thy infinite Goodness, which took Compassion upon Mankind in its greatest Misery; and hath provided so admirable a Remedy, by sending thy only begotten Son into the World to recover our corrupt and degenerate Nature; and by the Purity of his Doctrine, the Example of his Life, and the Sacrifice of his Death, to purchase eternal Happiness for us, and to direct and lead us into the Way to it. All Glory be to our great Redeemer and Saviour; who came down from Heaven that he might carry us thither, and took human Nature upon him, that we thereby might be made Partakers of a divine Nature;

and humbled himself to Death, even the Death of the Cross, that he might exalt us to Glory and Honour. Unto him that was as upon this Day incarnate, to our Lord *Jesus Christ*, who hath loved us, and taken our Nature upon him, and hath made us Kings and Priests unto God and his Father; to him be Honour and Praise, Dominion and Power, now and for ever. *Amen.*

III.

For Imitation of the blessed Virgin.

GRANT, O Lord, by the Assistance of thy Grace, that I may most heartily comply with those great Things which thou hast done and designed for my Salvation: Teach me readily to obey thee as the Angels do in Heaven: Give me Purity and Piety, Prudence and Modesty, those Virtues which made the blessed Virgin so highly favoured: That my Employment may be always holy, that my Affections may not be set upon this World; that as much as my Condition of Life will bear, I may frequently retire both from the Business and Enjoyments of it: That by Prayer and Meditation I may have my Conversation above: That by believing the Gospel of *Christ*, I may entertain him in my heart, and by obedience to his Laws publish him to the World: That he may dwell in me for ever, and that I may dwell with him above, in Mansions of Glory to all Eternity. *Amen.*

CHAP. XV.

EASTER SUNDAY.—A MOVEABLE FEAST.

Q. *WHAT* Festival *doth the Church this Day observe?*

A. The great *Festival* of the Anniversary Commemoration of our Saviour's *Resurrection*, which, for its Antiquity and Excellency, challenges the Precedence of all other *Festivals.*

Q. *How ancient is the Observation of this* Festival?

A. As ancient as the very Times of the Apostles, as is clear to those who are conversant in the Affairs of the Primitive Church. In those purer Times, the only Dispute being not about the Thing, but the particular Time when the *Festival* was to be kept.

Q. *What was the State of the* Controversy *about keeping of* Easter?

A. The *Asiatic* Churches kept their Easter upon the same Day the *Jews* observed their Passover, *viz.* the *fourteenth* Day of their first *Month, chiefly* answering our *March;* and this they did upon what Day of the Week soever it fell: And from hence they were styled *Quarto-decimans*; keeping *Easter* upon the fourteenth Day after the Appearance of the Moon. The other Churches, especially those of the *West* kept *Easter* upon the *Lord's Day* following the *Jewish* Passover. These latter pleaded *apostolical* Tradition, the *Asiatics* the Practice of the *Apostles* themselves?

Q. *When was this* Controversy *determined?*

A. In the great Œcumenical Council of *Nice*, assembled by the Emperor *Constantine;* wherein it was ordained, that *Easter* should be kept upon one and the same Day throughout the World, not according to the custom of the *Jews*, but upon the *Lord's Day;* which Decree was ratified and published by the *Imperial* Letters to all the Churches.

Q. *What are we Christians obliged to believe concerning the* Resurrection *of* Jesus Christ?

A. That the eternal Son of God, who was crucified and died for our Sins, did not long continue in the State of Death; but on the third Day, by his infinite Power, did revive and raise himself, by reuniting the same Soul to the same Body, which was buried, and so rose the same Man.

Q. *What Proof is there of our Saviour's* Resurrection *from the Dead?*

A. The Testimony of sufficient and credible Witnesses, which is the only Evidence a Matter of Fact is capable of receiving. And then a Witness may be said to be sufficient and credible, when he is thoroughly informed concerning the Fact of which he testifies, and is faithful in the Relation of it.

Q. *What Testimony have we of our Saviour's* Resurrection?

A. The pious *Women,* who thought with sweet Spices to have anointed him dead, found him alive. The *Apostles,* who conversed with him frequently after his *Resurrection,* were satisfied he had a real Body, *by his eating and drinking with them.* St. *Thomas* did not believe till he had searched the *Holes that the Nails had made in his Hands, and thrust his Hands into his Side.* The Rest of the Disciples testify the same, to whom he also appeared, even to *Five Hundred Brethren at once.* After that, he was seen of *James,* appeared to St. *Stephen* at his Martyrdom, and to St. *Paul* at his Conversion.

Mark xvi. 2. Mat. xxviii. 9. John xxi. 13. xx. 27. 1 Cor. xv. 6. 7. Acts vii. 55. ix. 5.

Q. *It is plain the* Witnesses *were thoroughly informed in the Matter of Fact: how doth it appear they were* faithful *in relating it?*

A. They being plain illiterate Persons, it is unlikely they should be skilled in the Art of Deceiving; besides, the Doctrine they taught forbad all Falsehood upon Pain of Damnation; so that the sealing the Truth of this Fact with their Blood, is a sufficient Evidence of their Sincerity.

Q. *The Testimony of an* Adversary *is of great Force; do his* Enemies *any Way confirm this Truth?*

A. Those Soldiers that watched at the Sepulchre, and pretended to keep his Body from the Hands of the Apostles; they which felt the Earth trembling under them, *and saw the Countenance of an Angel like Lightning, and his Raiment white as Snow;* they, who upon this Sight did *shake,* and *became as dead Men,* while he whom they kept, became alive; even some of these *came into the City, and shewed unto the chief Priests all the Things that were done.*

Mat. xxviii. 3, 4, Mat. xxviii. 11.

Q. *Is there any farther* Testimony *in this Case than that of Men?*

A. Yes, the *Angels* bare Evidence to the Truth of it. One *came and rolled back the Stone from the Door, and sat upon it,* saith St. Matthew. *Two,* saith St. John, *in white, sitting, the one at the Head, and the other at the Feet, where the Body of* Jesus *had lain,* said unto the Women, *Why seek ye the Living among the Dead? He is not here, but is risen.*

Mat. xxviii. 2. John xv. 12. Luke xxiv. 5, 6.

Q. *Why did not our* Saviour *appear to the whole Jewish Nation for their Conviction, as well as to his Followers?*

A. Because it was only of absolute Necessity, that those who were to be the first *Publishers* of the *Gospel,* should have the utmost Evidence and Satisfaction concerning the Truth and Reality of *Christ's Resurrection;* for, by the same Reason that he was obliged to have appeared to the *Jewish Nation,* it may be proved that the whole *Roman Empire* ought to have had the same Advantage, and that he should have shown himself to all the several succeeding Ages of the World. Moreover, the *Jews,* by their malicious Resistance of the Evidence of our Saviour's Miracles, even of the greatest, of raising *Lazarus* from the Dead, had made themselves unworthy and incapable of so extraordinary a Way of Conviction; and for their obstinate Infidelity, joined with their cruel Usage of the *Son of God,* were determined for Objects of God's Wrath.

Q. *Why was it necessary* Christ *should rise from the* Dead?

A. To show the Debt he died for was discharged; and that his Satisfaction was accepted. *If Christ be not risen, ye are yet in your Sins.* And moreover, to prove himself to be the *Messiah,* and to evidence the Truth and Divinity of his Doctrine, he had appealed to it as a Sign of his *being a true Prophet,* and therefore, by the Way of Trial, which God prescribed the *Jews, viz.* the *Accomplishment of Predictions,* he had appeared to be a false Prophet had he failed in it. *So that if Christ be not risen, your Faith*

1 Cor. xv. 17. Mat. xii. 38, 39 &c. Deut. xviii. 21, 22.

is vain. God having raised our Saviour from the Dead, after he was condemned and put to Death, for calling himself the *Son of God;* is a Demonstration, that he really was the *Son of God;* and if he was the *Son of God,* the Doctrine he taught was true and from God.

Q. *How long did* Jesus Christ *abide in the State of the Dead?*

A. He arose the *third* Day, before his Body saw Corruption.

Q. *How can our Saviour be said to have been* three Days and three Nights in the Heart of the Earth, *when there was only Part of two Days, and one entire Day between?*

A. That is, *three Days,* according to the common Computation of Days, both ancient and modern, and particularly in Scripture Reckoning. Thus *Lazarus* is said to be *four Days dead,* though the *fourth Day* whereon he was raised, was one of them. *Eight Days* are said to be *accomplished for Christ's Circumcision;* but the Day of his Birth and Circumcision too went both into that Reckoning. John xi. 39. Luke ii. 21. 1 Cor. xv. 20.

Q. *How is the* Resurrection *of* Christ *an Argument of our* Resurrection?

A. Because by his *rising from the Dead, he became the First-fruits of them that slept;* which First-fruits among the *Jews* were a Pledge and Earnest of a future Harvest. And this secures our Resurrection to eternal Life, that he who hath promised to raise us up, *did raise himself from the Dead.* We are the Members of that Body of which *Christ* is the Head: if the Head be risen, the Members cannot be far behind.

Q. *Wherein shall the* Blessedness *of the* Resurrection *of good Christians consist?*

A. In the mighty Change which shall be made in their vile and mortal Bodies, and the glorious Qualities they shall be invested withal. And in the consequent Happiness of the whole Man, of the Soul and Body united and purified.

Q. *How did the Primitive Christians chiefly express their* Joy *upon this Festival?*

A. It was famous for Works of Mercy and Charity. The *Emperors* were wont by their *Imperial* Orders to release Prisoners, unless they were detained for very heinous Crimes; and all the Rest of the People, both of Clergy and Laity, strove to contribute largely and liberally to the Poor; that such as begged Relief might be able to rejoice, when the common Fountain of our Mercies was remembered; and herein they are fit Patterns for our Imitation.

Q. *What may we learn from the Commemoration of our Saviour's* Resurrection?

A. To establish ourselves in the Belief of his holy Religion, which receives the utmost Confirmation by his Resurrection. To quicken our Repentance, since we are now assured, that he hath made full Satisfaction for our Sins, and that by believing in him we may obtain Remission of them, and the Justification of our Persons. To rise from the Death of Sin to the Life of Righteousness, that being qualified with the Graces of God's Holy Spirit, we may be meet to be accounted *Children of the Resurrection.* To live under a lively Sense of that Happiness he hath completely purchased for us by rising from the Dead. To set our Affections upon Things above; to breathe after that State of unspeakable and endless Joy, that perfect Freedom from Sin and Misery.

Q. *What do you mean by* seeking *and* setting *our Affections upon Things above?*

A. Such a frequent and serious Consideration of that happy and glorious State which is prepared for good Men in another World, as may engage our constant and sincere Endeavours in obtaining such a Conviction of the Excellency of those heavenly Joys, as may determine our Wills to prefer them before all the Honours and Riches of this World, and wing all the Faculties of our Souls to the swiftest Prosecution of them.

Q. *When may we be said to set our* Affections *on Things above?*

A. When we govern all our Actions with a Respect to the next Life, and make it our great Business to please God, who is the first and chiefest Good: *For our Fruit must be unto Holiness* before *our End* can be *everlasting Life.* When we have a low and mean Opinion of the Enjoyments of this World, in Comparison of those in the next; and are ready to part with what is most dear to us to secure our eternal Inheritance. When we are zealous and industrious in doing all the Good we can, and bear all the Miseries and Calamities of Life with Patience and Resignation, without murmuring, without Despondency, because they are not *worthy to be compared with the Glory that shall be revealed.* When we frequently entertain ourselves with spiritual Subjects, and embrace all convenient Opportunities of conversing with God by Prayer, and by approaching his holy Table; and had rather be *Door-keepers in the House of God, than to dwell in the Tents of Wickedness.* When we can look upon Death as a Passage to a blessed Immortality, and welcome its Approach, not only without Fear, but with Comfort and Satisfaction. *Knowing that when this earthly Tabernacle shall be dissolved, we shall have a House not made with Hands, eternal in the Heavens.*

Rom. vi. 22.

Rom. viii. 18.

Psal. lxxxiv. 10.

2 Cor. v. 1.

THE PRAYERS.

I.

ALMIGHTY God, who, through thy only begotten Son *Jesus Christ*, hast overcome Death, and opened unto us the Gate of everlasting Life; I humbly beseech thee, that as by thy special Grace preventing me, thou dost put into my Mind good Desires, so by thy continual Help I may bring the same to good Effect, through *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

For the blessed Effects of *Christ's* Resurrection.

II.

ALMIGHTY Father, who hast given thine only Son to die for our Sins, and to rise again for our

For Conversion from Sin.

Justification; grant me so to put away the Leaven of Malice and Wickedness, that I may always serve thee in Pureness of Living and Truth, through the Merits of the same thy Son *Jesus Christ*. *Amen*.

III.

Thanksgiving for *Christ's* Resurrection.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, Holy Father, Almighty everlasting God: But chiefly am I bound to praise thee, for the glorious Resurrection of thy Son *Jesus Christ*, our Lord; for he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who, by his Death hath destroyed Death, and by his rising to Life again, hath restored us to everlasting Life: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen*.

IV.

For the Effects of *Christ's* Resurrection.

BLESSED *Jesus*, who hast triumphed over the Powers of Darkness, and conquered Hell and the Grave, who by thy glorious Resurrection hast made known the Power of thy Divinity, and proved thyself to be the true *Messias*; keep me stedfast in this Faith, and grant that all the Actions of my Life may testify the Reality and Sincerity of my Belief. Make me to rise from the Death of Sin to the Life of Righteousness; that as I am buried with thee by Baptism, I may mortify all my corrupt Lusts and Affections, and no longer esteem the Pomps and Vanities of this wicked World: and by being conformed to the Likeness of thy Resurrection, may put on the new Man, which after God is created in Righteousness and true Holiness. That I may place my Affections entirely on Things above, and spend the remaining Part of my Life to secure that Hap-

piness thou hast purchased for me; that by thy Strength I may fight against all my ghostly Enemies, and by thy Power overcome them. Suffer not the Thoughts of Death to be any longer uneasy to me, since thou hast taken out the Sting, and divested it of any Power to hurt: But teach me to look upon it as a Deliverance from Sin and Sorrow, and as a Passage to a happy Eternity; that when I shall depart this Life, I may rest in thee, and at the general Resurrection at the last Day be found acceptable in thy Sight, O Lord, my Saviour and Redeemer. *Amen.*

CHAP. XVI.

EASTER MONDAY.

Q. *WHAT sheweth the great* Solemnity *of the* Easter Festival?

A. The particular Care the Church hath taken to set apart the two following Days after the *Sunday*, for the Exercise of Religious Duties to the End that we might have Leisure to confirm our Faith in the grand Article of our Saviour's Resurrection, and to exert our devout Affections in all those happy Consequences that are deducible from it.

Q. *What are the* Consequences *deducible from our* Saviour's Resurrection?

A. That though, through the Fall of *Adam*, we are all made subject to Death, yet that our Souls, when separated from our Bodies, shall live in another State; and that even our Bodies, though committed to the Grave, and turned to Dust, shall at the last Day, rise again, and be united to our Souls; and being thus united and purified, the whole Man, Body and Soul, shall be made capable of Happiness to all Eternity. By our Saviour's *rising from the Dead, he is become the First-fruits of them that sleep;* and he who hath promised to raise us up, did raise himself from the

Dead; which is a Security for us that he will make his Word good.

Q. *What do you mean by the* Soul?

A. An *immaterial Principle* in Man, distinct from the Body, which is the Cause of those several Operations, which by inward Sense and Experience we are conscious to ourselves of. It is that whereby we think and remember, whereby we reason and debate about any Thing, and do freely choose and refuse such Things as are presented to us.

Q. *What do you mean by the* Immortality *of the* Soul?

A. That this *immaterial Principle* in Man, called the Soul, is so created by the divine Wisdom and Goodness, as not to have in itself any Composition or Principles of Corruption; but that it will naturally, or of itself, continue for ever, and will not, by any natural Decay or Power of Nature, be dissolved or destroyed. That when the Body falls into the Ground, this Principle will still remain and live separate from it, and continue to perform all such Operations towards which the Organs of the Body are not necessary, and not only continue, but live in this separate State; so as to be sensible of Happiness and Misery. But yet nevertheless it depends continually upon God, who hath Power to destroy and annihilate it, as he can all other Creatures, if he should so think fit.

Q. *What* Proof *have we of the* Soul's Immortality?

A. That there is an *immaterial Principle* in Man distinct from the Body, which shall continue for ever capable of Happiness and Misery, hath great Probability from the Evidence of Reason, and natural Arguments incline us to believe it. But that which giveth us the great Assurance of it, is the
2 Tim. i. 10. Revelation of the Gospel, whereby *Life and Immortality is brought to Light.* This is the only sure Foundation of our Hopes, and an Anchor for our

Faith; because the Authority of God is above all Reason and Philosophy: Other Arguments may be disputed, but this leaves no Place for Doubt, having in a Manner made it visible to us by our Saviour's rising from the Dead.

Q. *What are the* Arguments *from* Reason, *in their own Nature, apt to persuade us that the* Soul *is* immortal?

A. The Arguments from Reason may be taken from the Nature of the Soul itself, and those several Operations which we are conscious to ourselves of, and which cannot, without great Violence to Reason, be ascribed to Matter. From the universal Consent of Mankind, which showeth it to be a natural Notion and Dictate of the Mind. From those natural Notions we have of God, and of the essential Difference of Good and Evil; and from the natural Hopes and Fears of Men. These are such Arguments as in Reason the Nature of the Thing will bear; for an immortal Nature is neither capable of the Evidence of Sense, nor of mathematical Demonstration; and therefore we should content ourselves with these Arguments in this Matter, so far as to suffer ourselves to be persuaded, that it is highly probable; the thorough Belief of it can only be fixed upon Revelation.

Q. *How does it appear that the* Soul *is* immortal, *from the* Nature *of the* Soul *itself?*

A. Because those several Actions and Operations which we are conscious to ourselves of, such as Liberty, or a Power of choosing or refusing, and the several Acts of Reason and Understanding, cannot without great Violence be ascribed to Matter, or be resolved into any bodily Principle, and therefore we must attribute them to another Principle different from Matter, and consequently immortal and incapable, in its own Nature, of Corruption. It is by this Principle in us, that we abstract, compare, infer, and methodize, and by which we conceive many Things, which no material Phantasm can re-

present to us, as Relations, Proportions, and Proportionality, as the Geometricians call the Relation of one Proportion to another. In like Manner the Notions we have of Truth and Falsehood, Right and Wrong, Good and Evil, which nothing that comes into our Minds by the Senses can represent to us.

Q. *But cannot the* infinite Power *of* God *endow* Matter *with a* Capacity *of* Thinking?

A. The Extent of infinite Power and of the Capacities of the material Nature, are such Secrets to us, that it is hard to pretend to strict Demonstration against either of them. But this is not fairly urged by the Men of Reason and Philosophy, which shows their Cause very indefensible; because if Men will reason about such Matters, all such Appeals should be laid aside, and they should only argue from their own Sensations, and from the known Appearances of Nature: for though it is difficult to pretend to say what infinite Power can or cannot do, yet, according to the known Principles of Philosophy, there is no Relation between Matter and Thought: nay, as far as we can judge, an utter Incapacity in Matter to think; and it seems not intelligible, how God should superadd to Matter this Faculty of Thinking, unless he change the Nature of Matter. And it may as well be maintained, that God, by his Omnipotence, may superadd to immaterial Beings the Faculty of Extension and Divisibility, which would be to make them quite other Things than they are. When we seek for natural Evidence, we must be content with such Evidence as Sense and Reason, and the Philosophy of Nature, afford; and at the same Time there is not any Pretence of Reason against the Possibility of an *immaterial Principle* in Man distinct from Body.

Q. *But what do several of the* ancient Fathers *of the* Church *mean, when they assert that the* Soul *is not* properly immortal?

A. Their Expressions are not to be taken in a rigorous Sense; for they speak not in Opposition to

the Christian Opinion of the Soul's Immortality, but in Opposition to the extravagant Notions of some pretended *Platonists*, who taught such an Immortality of the Soul as implied Necessity of Existence; for the Reason they give why Souls ought not to be called immortal, is, because they *had a Beginning, and depend continually upon God for the Preservation of their Being;* in which Sense neither are the Angels themselves immortal, but God himself, *who*, as St. *Paul* expresses it, *only hath Immortality*. And the Passages wherein they affirm, that *Immortality is not the necessary Condition of our Nature, but the Reward of our Virtue*, are all plainly meant, not of Perpetuity of Duration, but of the eternal indefectible Happiness of Heaven; in which Sense the Word *Immortality* is used by them, as alone deserving that glorious Title, notwithstanding that they affirm the opposite State to be of equal Duration and Perpetuity.

Just. Mart. Dial. cum Tryph. 1 Tim. vi. 16.

Lact. lib. 7, § 7.

Q. *But if whatever hath a* Principle *of* sensitive Perception *is* immaterial, *and consequently* immortal; *will it not follow that the* Souls *of* Brutes *must be* immortal?

A. That there is a Spirit in a Beast, distinct from its Body, and separated from it by Death, we learn from *Solomon;* and that they are not mere Machines and Engines, without real Sensation, is as evident to us, as that other Men have Sensations; for the brute Beasts appear to have all the five Senses as truly and exactly as any Man in the World. But yet it will not follow, that their Souls are immortal in the Sense we attribute Immortality to the Souls of Men, because they are not capable of the Exercise of Reason and Religion. For the Immortality of Men's Souls consist not only in a Capacity of living in a separate State, but living so in that State as to be sensible of Happiness and Misery; for they are not only endowed with a Faculty of Sense, but with other Faculties that do not depend upon, or have any Connection with Matter. Though therefore it should be allowed, that the Souls of Brutes

Eccl. iii. 21.

remain when separated from their Bodies; yet being only endowed with a sensitive Principle, the Operations of which depend upon an organical Disposition of the Body, when that is dissolved, it is probable they lapse into an insensible and inactive State; and when the Scene of sensible Things at the End of the World shall pass away, it is not improbable, but that they may return to their first Nothing, as not farther necessary.

Q. *What is the second* Argument *from* Reason *to persuade us that the* Soul *is* immortal?

A. The universal Consent of Mankind, which showeth it to be a natural Notion and Dictate of our Minds. Now when all Men, though distant and remote from one another, and different in their Tempers and Manners, and Ways of Education; when the most barbarous Nations, as well as the most polite, agree in a Thing, we may well call it the Voice of Nature. And that they did thus agree in the Belief of the Soul's Immortality, is evident from the Testimony of many ancient Heathen Writers, and the Consent of several credible Historians; nay, the very Idolatries of the *Pagans* themselves confirm this Truth; for their Gods were no other than dead Men and Women, consecrated by the Superstition of the People, and worshipped with divine Honours and religious Ceremonies. Now the least that can be inferred from this is, that they believed that these Men and Women they worshipped, lived after Death, and had an Existence when separated from their Bodies.

Q. *But is it not a great Prejudice to this Argument, that the* Epicureans *among the* Philosophers, *and the* Sadducees *among the* Jews, *denied the* Immortality *of the* Soul?

A. That some few Instances may be brought to the contrary, is no Proof that this Notion is not natural; and some few Exceptions are no better Arguments against an universal Consent, than some few Monsters and Prodigies are against the regular

Course of Nature; for Men may offer Violence to Nature, and debauch their Understandings by Lust, Interest, or Pride, and an Affectation of Singularity: which was the Case of *Epicurus*. And the *Sadducees*, from a Heat of Opposition to the *Pharisees*, fell into this Error, mistaking the Doctrine their Master *Sadoc* had so often inculcated, *viz. That though there were no Rewards and Punishments after this Life, yet Men ought to live virtuously.* This we are sure of, the more Men excelled in Piety and Virtue, the more firmly they believed a future State; and it is reasonable to learn what Nature is from the most perfect Patterns. And that the Sense of Nature in this Case is very strong, is evident from the great Number of Wicked Men in the World; who, notwithstanding it is their Interest there should be no Life after this, yet cannot overcome the Fears of it.

Q. *What is the* third Argument *from* Reason *for the* Immortality *of the* Soul?

A. Those natural Notions we have of God, and of the essential Differenee between Good and Evil, bear great Evidence to this Truth: For the Belief of a God implies the Belief of his infinite Goodness and Justice: From the first we may conclude him inclinable to make some Creatures more perfect than others, and capable of greater Degrees of Happiness, and of longer Duration: Because Goodness is communicative and diffusive, and delights in being so; and since in Man are found the Perfections of an immortal Nature, which are Knowledge and Liberty, we may infer, that he is endowed with such a Principle as in its own Nature is capable of an immortal Duration. From the latter, his infinite Justice, we may conclude he loves Righteousness and hates Iniquity; but the Dispensations of his Providence in this World being very promiscuous, that good Men often suffer, and that for the Sake of Righteousness; that wicked Men as frequently prosper, and that by Means of their Wickedness, it

is reasonable to believe a future immortal State for the suitable Distribution of Rewards and Punishments. And there being a Difference between Good and Evil, founded in the Nature of Things, it is reasonable to imagine they will be distinguished by Rewards and Punishments: But since we find that in this World this Discrimination is not always made, we may conclude there is a future State, where all things shall be set right, and the Justice of God's Providence vindicated; which is the very Thing meant by the Soul's Immortality.

Q. *What is the* fourth Argument *from* Reason *for the* Soul's Immortality?

A. The natural Hopes and Fears of Men, which cannot be well accounted for without the Belief of an immortal State after Death. Now common Experience proves the Reality of such Hopes and Fears. Some have been desirous to perpetuate their Names to Posterity, and by brave Actions have endeavoured to purchase Fame, which would signify nothing, if they had not believed they should have existed in another World to have enjoyed it. There have been many more, who by the Virtue and Piety of their Lives, by the Justice and Honesty of their Actions, have been raised to an Expectation of Rewards after Death; and all the Arts of wicked Men have not been able to deliver them from Shame and Horror upon the Commission of any wicked Action, though covered with the greatest Privacy, and unknown to any one but themselves. Now what can fill the one so full of Hopes, and deject the other with such Fears and Dreads, but that Nature suggests to them the certainty of an After-reckoning, when they shall be punished for their bad Actions, or rewarded for their good. And indeed the Certainty of Future Rewards and Punishments, upon which Men's natural Hopes and Fears are built, is founded in the Nature of God, who is necessarily infinitely good, and infinitely just, and therefore must be pleased with, and approve such

Creatures as imitate and obey him, and be displeased with such as act contrary thereto. And without punishing those who presumptuously and impenitently break his Commandments, it cannot be imagined how the Honour of his Laws can be vindicated and maintained.

Q. *What farther* Evidence *and* Assurance *had the* Jews, *concerning the* Immortality *of the* Soul, *and a future State?*

A. They had not only the Evidence of Reason in this Matter, which was common to them with the Rest of Mankind; but all the Arguments from natural Light received a new Confirmation from the *Mosaical* Dispensations. The Account *Moses* gave of the Creation of Man, assured the *Jews* of the divine Original of the Soul, that it was not made of Matter, of the Dust of the Earth, as the Body was, but by the Breath of God. That it had a near Resemblance to the divine Nature in Purity and Spirituality, being made after the Image of God; which is a more express Proof of its spiritual and immortal Nature, than the Deductions made from Reason. They had the best Evidence of universal Consent, from the constant Faith and Tradition of their Fathers; and they were able to trace this Opinion of the Soul's Immortality from *Abraham* to *Adam*, the first Man, from whom it descended to their Progenitors. They had evident Instances of the Wisdom and Justice of God's Providence in drowning the World, in destroying *Sodom* and *Gomorrah*, and the neighbouring Cities, in his special Favours towards *Abraham, &c.* and in the Series of Miracles, whereby they were brought out of the Land of *Egypt;* all which Proofs of a Providence facilitate the Belief of a future State. And in the Lives of the ancient *Patriarchs*, they had visible Examples of the Vigour of their Hopes; for these preserved them virtuous and innocent, when the Rest of the World lay in Wickedness. And that God did intend to encourage good Men with the Hopes of Immortality, appeared

to them in the Instance of *Enoch* and *Elias*, who were translated into Heaven, without dying, after an extraordinary Manner. Besides, the whole Œconomy of their Worship and Temple, their Rites and Ceremonies were typical of greater and better
Heb. x. 1. Things, *the Law having a Shadow of good Things to come.* The general Promises, in the Books of *Moses*, of God's blessing good Men, and declaring that he was their God even after their Death, were great Indications to them of the Happiness of another Life, and towards the Conclusion of the legal Dispensation, there was yet a clearer Revelation of a
Dan. xii. 2. future State; as appears from *Daniel*, and from the
2 Mac. vii. 9, 14. seven Brethren cruelly put to Death under the Persecution of *Antiochus*.

Q. *What farther* Evidence *and* Assurance *doth the* Gospel *give us of the* Soul's Immortality?

A. Our Immortality in another State is clearly revealed in the Gospel, which is called the *Grace of*
Tit. ii. 11. *God, which brings Salvation, and hath appeared to all*
Heb. vii. 16. *Men;* and in another Place is styled, *The Power of an eternal Life.* And that the Soul is not obnoxious to Death, as the Body is, and that it remains after the Death of the Body, is plain from that Caution our Saviour gives to his Disciples, not to *fear*
Luke xii. 1, 5. *them that kill the Body, and after that have no more that they can do;* which, as St. *Matthew* expresseth
Mat. x. 28. it, *cannot kill the Soul*, but to *fear him, who, after he hath killed, hath Power to cast into Hell.* The express Promises of eternal Happiness, and the no less clear Threatenings of everlasting Misery, do unavoidably suppose our Existence in another State to all
Mat. xxv. 46. Eternity. *The Wicked shall go into everlasting Punishment, but the Righteous into Life eternal.* For this
Heb. ix. 15. Cause our Saviour is called *the Mediator of the New Testament, that they which are called might receive the Promise of the eternal Inheritance. This is the Promise*
1 John ii. 25. saith St. *John, which he hath promised us, even eternal Life. God so loved the World, that he gave his*
John iii. 26. *only-begotten Son, that whosoever believes in him should*

§

not perish, but have everlasting Life. Who hath brought Life and Immortality to Light through the Gospel. All these Texts and many more that might be urged, sufficiently prove, that at Death our Souls shall not vanish into soft Air, but shall have an eternal Duration in another World, and the Gospel hath further added such an Argument as lies level to the meanest Capacity, and that is, a lively instance of the Thing to be proved, *in raising* Christ *from the dead,* who after he had conversed forty Days upon Earth for the Satisfaction of his Disciples, ascended visibly before them into Heaven, and by fulfilling the Promises he had made them sufficiently convinced them of his being received into Heaven, and of the Authority with which he was invested. So that he who hath made these Promises of eternal Life, hath raised himself from the Dead, which is enough to convince us, that these Promises are real, and shall be made good to us.

2 Tim. i. 10.

Acts xvii. 30, 31.

Q. *But is not the* Sleep *of the* Soul *till the* Resurrection *consistent with those* Promises *of* eternal Life *made in the Gospel?*

A. This extravagant Opinion is founded upon the frequent Resemblance that is made in Scripture of Death to Sleep; but this Metaphor in the holy Writings is only applied to the Body's resting in the Grave, in order to be awakened out of this Sleep at the Resurrection; as may appear by consulting the following Texts: *Dan.* xii. 2. *Mat.* xxvii. 52. *Acts* xiii. 36. 1 *Cor.* xv. 21. and 51. 1. *Thess.* iv. 14. in which places it is used with express Reference to the Body. But Sleep, applied to the *Soul,* is utterly inconsistent with several Passages of Scripture, which plainly suppose the contrary. The Parable of the *rich Man* and *Lazarus* doth so describe the State of good and bad Men after this Life, that in either of them it is irreconcileable with this Opinion of the Sleep of the Soul. And the Promise of our Saviour to the penitent Thief, *This Day shalt thou be with me in Paradise,* sufficiently implies, that his Soul was not to be in a State of Insensi-

bility, but in a Place of Happiness. The Reason St. *Paul* gives, why he and other good Men were willing to be *absent from the Body*, was because they *were present with the Lord*, which must needs signify a State of Happiness, and not Insensibility. And the Force of this Argument to encourage Christians against the Fear of Death, consists in this, that upon their Dissolution they should be admitted to a State of Bliss, with which the Sleep of the Soul is inconsistent.

Q. *How doth it appear that the* Christian Evidence *for* another Life *is* greater *than what the World had before?*

A. Because the World never had, before the Gospel Revelation, any express Promise of immortal Life. The *Jews* had very strong Presumptions, from their Law, of another and better Life, upon which the most of them firmly believed it. And even our *Saviour* himself, in his Dispute with the *Sadducees* urges no such Promises, but only argues by Consequence from God's owning himself to be the God of *Abraham*, *Isaac*, and *Jacob*. And as the Promise of God is a better Security for immortal Life than mere natural Reason, so a divine Promise exceeds the Evidence of natural Reason, because it is less liable to any of those Objections which weaken natural Proofs, and hath all the Certainty which natural Reason, as well as Revelation, can give it. And accordingly we find, how much stronger the Belief of immortal Life was after the making these divine Promises, than it was before; for this made the primitive Christians, for the Sake of their Religion, despise this Life, and all Enjoyments of it; this made them suffer Persecution with Cheerfulness, and welcome Torments and Death with Joy and Triumph; and this, in so many Instances, not only of Men, but of the Weakest Age and Sex, that the World never saw such wonderful Effects before.

Q. *What* Assurance *does the* Resurrection *of* Christ *give us of the* Truth *and* Certainty *of these* Promises *of* eternal Life?

A. The Resurrection of *Christ* is a manifest Proof of his divine Authority, and that he was a Prophet sent from God, who could not give a greater Testimony of it, than by raising him from the Dead, which is so peculiar to our Saviour, that no Impostor ever pretended to. So that consequently whatever he taught must be true, and the Promises he made will certainly be fulfilled. And since he hath kept his Word in raising himself from the Dead, there is no Reason to distrust him in any Thing else he hath promised. By his own Resurrection from the Dead, he hath wrought such a Miracle as is most proper to confirm us in the Belief of our Resurrection to eternal Life; for having had Power to raise himself, he cannot want Power to raise us.

Q. *What Effect should the* Belief *of the* Soul's Immortality, *and its Duration for ever in another State, have upon us?*

A. It should make us prefer the Interest of our Souls before all the Advantages of this Life: Nay, it should make us ready and willing to part with every Thing that is most dear to us in this World, to secure their eternal Welfare: because all the Enjoyments of this World can make us no Compensation for the Loss of our Souls. It should put us upon great Zeal and Diligence in all the Ways of Piety and Virtue; for it is only by such qualifications, that our Souls can be prepared to enjoy the Happiness of the next Life. It should make us carefully avoid all Sin, as the greatest Enemy to our future Hopes, as well as our present Quiet. It should wean us from the Love of this World, which was never designed for our Happiness, and is not capable of satisfying the Desires of Immortal Souls. It should support us under all the Afflictions of this Life, knowing that here we have no abiding City, but expect one to come. It should comfort us upon the Approach of Death, because when this earthly Tabernacle is dissolved, we shall have an House not made with Hands, eternal in the Heavens.

THE PRAYERS.

I.

For the blessed Effects of *Christ's* Resurrection.

ALMIGHTY GOD, who through thy only begotten Son *Jesus Christ*, hast overcome Death, and opened unto us the gate of everlasting Life; I humbly beseech thee, that as, by thy special Grace preventing me, thou dost put into my Mind good Desires, so by thy continual Help I may bring the same to good Effect, through *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

II.

For the right Use of the Faculties of the Soul.

BLESSED God, who through thy infinite Goodness hast endowed me with an immortal Soul, capable of loving thee and enjoying thee eternally: It was thy distinguishing Mercy that ranked me among the Order of rational Beings, who by their Minds have a relation to the next World, as they have by their Bodies to this. It was thy Goodness that gave me an Understanding to contemplate divine Things, that bestowed upon me a Will to chuse and embrace the chiefest Good. Oh! grant that I may so use these thy precious Gifts, that I may employ them to those Ends and Purposes for which thou didst communicate them to me; that all my Faculties may adore and worship thee, the bountiful Source from whence they received their Original; that the great Care and business of my Life may be to provide for that Happiness which thou hast made me capable of, and which only can be obtained by a patient Continuance in Well-doing. Let not the Concerns of this short, miserable, and uncertain Life, make me neglect the Things which are not seen, which are eternal. Let not the faint Images of Honour, and the empty Scenes of Mirth and Pleasure, fill my Soul which was created for more perfect and satisfying Enjoyments. Thou hast given me the ut-

most Assurance of eternal Life by the Resurrection of thy Son *Jesus* from the Dead; and hast thereby convinced me of his Power to fulfil his gracious Promises of raising me up at the last Day: let me live under the constant Sense of these precious Promises that they may support me under all the Afflictions and Calamities of my Pilgrimage in this World; and so comfort and strengthen me at the Hour of Death, that I may cheerfully submit to my Dissolution, knowing that when the Tabernacle of my Body shall tumble into Dust, I have an House not made with Hands, eternal in the Heavens, through the Merits of *Jesus Christ*, who died for my Sins, and rose again for my Justification. *Amen.*

III.

For the Care of our Souls.

GRANT, O Lord, that I may above all Things apprehend the Loss of my Soul, which though it cannot cease to be, may sink into an irrecoverable State of Misery. Let not therefore the Charms and Flatteries of this World dissolve me into Luxury and Sensuality. Let not the Terrors or Torments that wicked men can inflict, shake my Constancy, or interrupt my Perseverance in the Ways of thy Commandments. Let me never venture the Loss of my Soul to gain the Pleasures or to avoid the Sufferings of this Life. Thou hast sufficiently provided even for my Happiness here below, by a lawful Enjoyment of those good Creatures with which thou hast supplied me. I renounce, O Lord, whatever must be purchased at the Forfeiture of thy Favour, which is better than Life; and I am resolved to sacrifice the Ease and Pleasure, and Comforts of temporal Enjoyments, rather than offend thee. Thou hast abundantly recompensed this Choice, by Peace of Conscience, by calm and easy Passions, by Contentment, and by Submission to thy Will, and by an entire Dependence on thy Providence, and by the transporting Hopes of Immortal Life, which thou hast laid up for all those that love and fear

thee. Let this Prospect keep me stedfast and immoveable, always abounding in the Work of the Lord, forasmuch as I know my Labour shall not be in vain in the Lord. *Amen.*

CHAP. XVII.

EASTER TUESDAY.

Q. *WHAT* happy Consequence *is deducible from our* Saviour's Resurrection *besides the* Immortality *of our* Souls ?

A. The *Resurrection* of our *Bodies.*

Q. *How is the* Resurrection *of our* Saviour *an Argument of our* Resurrection ?

A. Because, having promised to raise us up, his own Resurrection is an evident Proof of his Power to perform it. Besides, by his *rising from the Dead, he became the first Fruits of them that slept ;* which First-fruits among the *Jews,* were a Pledge and Earnest of a future Harvest.

1 Cor. xv. 20.

Q. *What are we to* believe *concerning the* Resurrection *of the* Body ?

A. We are to believe as a necessary and infallible Truth, that as it is appointed for all Men once to die, so it is also determined that all Men should rise from Death ; that their Bodies committed to the Grave, and dissolved into Dust, or scattered into Ashes, shall at the last Day be recollected, and be re-united to their Souls : that the same Bodies that lived before shall be revived : that this Resurrection shall be universal, the Just to enjoy everlasting Life, and the Wicked to be condemned to everlasting Punishment.

Q. *Why ought we to* establish *ourselves in the* Belief *of the* Resurrection *of the* Body ?

A. Because it is one of the great Articles of the Christian Faith, though the Heathens of old, and

the Infidels of latter Times, make it one of their great Objections against Christianity, upon the Pretence of the Impossibility of the Doctrine; which if true, had made it highly unreasonable to have been proposed to the Belief of Christians. But this Article is not only possible, but highly probable to Reason, and upon Christian Principles infallibly certain.

Q. *Upon what Account was the* Resurrection *of the* Body *thought* impossible *by the* Heathen Philosophers?

A. Because they thought it contrary to the Course of Nature, that there should be any Return from a perfect Privation to a Habit, and that a Body perfectly dead should be restored to Life again. Among the Works of Nature they could never observe any Action or Operation, that did or could produce such an Effect. And indeed, by natural Light, we cannot discover that God will raise the Dead, for that depending upon the Will of God, can be no otherwise known than by his own Declarations; yet this Doctrine, when made known by Revelation, evidently contains Nothing in it contrary to right Reason; the Possibility of Things not so much depending upon the Power of Nature as upon the Power of God.

Q. *What Evidence doth* right Reason *afford us for the* Possibility *of the* Resurrection *of the* Body?

A. The Proof of the necessary Existence of an infinite perfect Being, arises chiefly from those visible Effects of his Wisdom, and Power, and Goodness, which we see in the Frame of the Universe; from whence it follows, that God made the World, and gave to all Creatures Life and Breath; which makes it evident to Reason, that he who can do the greater, can undoubtedly do the less; it being plainly altogether as easy for God to raise the Body again after Death, as to create and form it at first: It being a less Proof of Power to raise a Body when resolved into Dust, than to make all Things out of Nothing.

Q. *But is it not* impossible *to rally the same* Parts *of a* Body, *after they are* mouldered *into* Dust, *and have undergone Variety of Changes, and by infinite Accidents have been* scattered *up and down in the World?*

A. It is true, the Heathens objected this against the primitive Christians; and in order, as they thought, to disabuse them and disappoint them, they burnt the Bodies of the Martyrs, and scattered their Ashes in the Air to be blown about by the Wind: But the Weakness of this Objection appears from the false Foundation it is grounded upon, it wholly depending upon a Mistake of the Nature of God and his Providence, as if it did not extend to the smallest Things, as if God did not know all Things he had made, and had them not always in his View, and perfectly under his Command; whereas infinite Knowledge understands the most minute Things, and infinite power can order them as he pleases.

Q. *But how can* Bodies, *that have been devoured by* Cannibals, *who chiefly live on human Flesh, or* Bodies, *eaten up by* Fishes, *and turned to their Nourishment, and then those* Fishes *perhaps eaten up by other Men, and converted into the* Substance *of their* Bodies, *how should both these, at the* Resurrection, *recover their own* Body?

A. In order to satisfy this Objection, it must be considered that the Body of Man is not a constant and permanent, but a successive Thing, which is continually spending and renewing itself, losing something of the Matter it had before, and gaining new; so that it is undeniably certain, from Experience, that Men frequently change their Bodies, and that the Body a Man hath at any Time of his Life, is as much his own Body, as that which he hath at his Death. So that if the very Matter of the Body, which a Man had at any Time of his Life be raised, it is as much his own and the same Body, as that which he had at his Death; which does clearly solve the forementioned Difficulty, since any of those

Bodies he had at any Time before he was eaten, is every whit as good, and as much his own, as that which was eaten. It hath been moreover observed, that scarce the hundredth Part of what we eat is digested into the Substance of our Bodies, that all the Rest is rendered back again into the common Mass of Matter by sensible or insensible Evacuations: therefore what should hinder an Omnipotent Power from raising the Body a Cannibal hath devoured out of the ninety-nine Parts which return into the common Mass of Matter? Others, to answer this Difficulty, think it not improbable that the *Original Stamina*, which contain all and every one of the solid Parts and Vessels of the Body, even the minutest Nerves and Fibres, are themselves the *entire body;* and that all the *extraneous Matter*, which, coming in by Way of Nourishment, fills up and extends the minute and insensible Vessels, of which all the visible and sensible Vessels are composed, is not strictly and properly Part of the Body; and that consequently, while all this extraneous Matter, which serves only to swell the Body to its just Magnitude, is in *continual Flux*, the *Original Stamina* may remain unchanged, and so no Confusion of Bodies will be possible in Nature. They have farther supposed, otherwise to solve the Difficulty, that in like Manner as in every Grain of Corn there is contained a minute insensible seminal Principle, which is itself the entire future Blade and Ear, and in due Season, when all the Rest of the Grain is corrupted, unfolds itself visibly into the Form; so our present mortal and corruptible Body may be but the *Exuviæ*, as it were, of some hidden and at present insensible Principle, which at the Resurrection shall discover itself in its proper Form, by which Way also there can be no Confusion of Bodies possible in Nature. And it is not without some weight that St. *Paul* made Use of the same Comparison, and that the ancient Fathers of the Church have alleged the same Similitude.

Q. *What Considerations make the* Resurrection *of the Body* appear *to be* probable?

A. If we consider the Principles of human Nature, the Parts whereof we consist, it is not conceivable that this present Life is proportionable to our Composition: the Body is framed by God as a Companion for our immaterial and immortal Souls; but by Reason of the Shortness of our Lives they are quickly separated, so that many ignobler Creatures have a much longer Duration; therefore it is very probable, that this is not the only Life that belongs to the Sons of Men, and that therefore the Soul continues so short a Time with the Body, because it shall re-assume it. Farther, if we consider ourselves as free Agents, capable of doing Good or Evil, and so thereby liable to Rewards and Punishments, it seems probable we shall rise to enjoy the one, or suffer the other; for it is not reasonable to think the Soul alone shall be happy or miserable, because the Laws that are given to us have not only a Respect to the Soul, but to the Body also, without which in this Life the Soul can neither do nor suffer any Thing. And then the Consideration of Things without us, the natural Courses of Variations in the Creatures, raise the Probability of our Resurrection. The Day dies into Night, and rises with the next Morning; the Summer dies into Winter, when the Earth becomes a general Sepulchre; but when the Spring appears, Nature revives and flourishes; the Corn lies buried in the Ground, and being corrupted, revives and multiplies; and can we think that Man, the Lord of all these Things, that die and revive for him, should be kept under the Bands of Death himself? And though this appeared impossible to many of the Heathens, yet some of the wisest of them thought it not only possible but probable; as *Zoroaster* among the *Chaldæans*, *Theopompus* among the Followers of *Aristotle*, and almost all the *Stoicks*, as they are quoted by *Grotius*.

De Ver. Ch. Rel. l. 2, c. 10.

Q. *What Proof is there for the* Resurrection *of the* Body *from* divine Revelation?

A. God hath promised it in the Holy Scriptures, and hath in several Instances exemplified it by his Power. For though we may conclude the Resurrection of the Body to be possible from that Immensity of Power inseparable from a being infinite in all Perfections, yet the infallible Certainty of the Resurrection must be built upon the Declaration of God's Will and Pleasure to effect it.

Q. *What* Notices *of this* Doctrine *of the* Resurrection *of the* Dead *appear in the* Old Testament?

A. It may fairly be concluded from the Book of *Job*, and it is plainly asserted by the Prophet *Daniel*. *I know*, saith *Job, that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth; and though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, &c.* And the Prophet *Daniel* tells us, *That many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.* The *Jews* indeed interpret the Words of *Job* to relate to the Happiness of the next Life, without any Reference to the *Resurrection*, because they will not here discern the promised Redeemer: Though this Doctrine of the *Resurrection* was agreeable to an ancient Tradition that was current among them, as appears from all their Writings, and particularly from the translation of the last Verse of the very Book of *Job* itself, which according to the *Seventy* runs thus; *So* Job *died, being old and full of Days; but it is written that he shall rise again with those whom the Lord raises up.* Some modern Commentators understand them of *Job*'s Expectation to be restored to his former temporal Felicity; but he expresses himself with too much Assurance and Certainty for a Matter of that Nature, and of which he was so far from having any Expectation, that towards the latter End of the Book he seems to despair concerning it. The Words, therefore, being introduced with

Job xix. 25, 26.

Dan. xii. 2.

such a remarkable Preface, *Ver.* 23, 24, and being such a pertinent Answer to the objections of his Friends who accused him as a Sinner, upon which Account he pleads a Redeemer, whom he describes *standing on the Earth,* as the Judge of Quick and Dead at the last Day; it is most reasonable to apply them to the Resurrection, in which Sense *Clemens Romanus,* Contemporary with the Apostles, understood them, as did many of the Fathers after him; and by conformity to primitive Antiquity, they are so used by our Church in the *Burial Office.* The testimony from *Daniel* is constantly by the *Jews* themselves applied to the *Resurrection;* and though *Heathens* and *Socinians* refer it wholly to the Deliverance from *Antiochus,* yet that can have no Affinity with the *everlasting Life* and *everlasting Contempt* in the latter Part of the Verse.

Q. *How did our* Saviour *himself refute the* Sadducees *from the* Old Testament, *who did not believe the* Resurrection?

Mat. xxii. 31, 32. Exod. iii. 6. A. From a remarkable Passage in *Exodus: As touching the Resurrection of the Dead, have you not read,* saith our Saviour, *that which was spoken unto you by God, saying, I am the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob? *God is not the God of the Dead, but of the Living.* Which Argument astonished the Multitude, and silenced the *Sadducees;* for under the Name of *God* was understood a *great Benefactor;* and to be *their God,* was to bless them and reward them in an extraordinary Manner. Now *Abraham, Isaac,* and *Jacob,* had not received the Promises they expected, and therefore God, after their Death, still desiring to be called *their God,* thereby acknowledges that he had a Blessing and a Reward for them still, and consequently that he would raise them to another Life, in which they might receive it. By which it is evident, that the Resurrection of the Dead was revealed under the Law; that the *Pharisees* did collect it thence, and

that the *Sadducees*, who denied it, *erred, not knowing the Scriptures, nor the Power of God.* Mat. xxii. 29.

Q. *What* Instances *in the* Old Testament *exemplify this* Truth?

A. There are three Examples in Fact, which are proper to confirm our Faith in this Particular. God heard the Voice of *Elijah* for the dead Child of the Widow of *Sarepta*, and the *Soul of the Child came into him again, and he revived.* As *Elisha* succeeded in the same Spirit, so in the same Power, for he raised the Child of the *Shunamite* from Death: nor did that Power he had die together with him; for when they were burying a dead Man, *they cast the Man into the Sepulchre of* Elisha, *and when the Man was let down and touched the Body of* Elisha, *he revived and stood upon his Feet.* 1 Kings xvii. 22. 2 Kings iv. 2 Kings xiii. 21.

Q. *What* Declarations *of the* Resurrection *of the* Body *appear in the* Gospel?

A. Our *Saviour* supposes the *Resurrection* revealed under the *Law* in his Discourse with the *Sadducees.* He cautions his Disciples to *fear him that can destroy Body and Soul in Hell.* Now the Body, as long as it is dead, is devoid of Sense, and so incapable of Torment, till it be raised to Life again. He promises a Recompense at the *Resurrection* of the *Just*, to those that relieve the *Poor*, the *Maimed*, the *Lame*, and the *Blind.* He positively declares, in St. *John*, that the *Hour is coming, in which all that are in their Graves shall hear his Voice, and shall come forth; they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.* He calls himself the *Resurrection and the Life.* And we are told in the *Revelation*, that the *Sea shall give up the Dead that are in it, and Death and the Grave deliver up the Dead which are in them, in order to be judged, every man according to their Works.* St. *Paul* discourses before the *Sanhedrim of the Resurrection of the Dead.* In his Defence before *Felix*, the Governor, he openly professes his Belief of the *Resurrection of the Dead, both of the Just and Unjust.* Mat. xxii. 31, 32. Ch. x. 28. Luke xiv. 14. Ch. v. 28, 29. John xi. 25. Rev. xx. 13 Acts xxiii. 6. Ch. xxiv. 15.

And to some of the *Philosophers* he appeared to be a
Ch. xvii. 18. *Setter-forth of strange Gods, because he preached unto them Jesus and the Resurrection.* The same Apostle
2 Cor. v. 10. assures the *Corinthians*, that we *must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad.* He
Ch. iii. 21. tells the *Philippians*, that the *Lord Jesus Christ shall change our vile Body, that it may be fashioned like unto his glorious Body.* He describes the Man-
1 Thess. iv. 16. ner of the Resurrection to the *Thessalonians*, that *the Dead in Christ shall rise first;* and with the
1 Cor. xv. *Corinthians*, he argues from the certainty of *Christ*'s Resurrection to the Necessity of ours. These Texts sufficiently prove that the Resurrection of the Body was delivered as a necessary *Article* of *Faith* from the beginning of Christianity, and that it is still the Expectation of the Faithful; for *if the Dead rise not, Christians are of all Men most miserable.*

Q. *What* Instances *in the* New Testament *exemplify this Truth?*

A. The three Instances under the Law are equalled by three recorded in the Gospel. Our Sa-
Mark v. 42. Luke vii. 15. John xi. 44. viour restored to Life the Ruler of the Synagogue's Daughter; he had Compassion on the Widow of *Nain*, and raised up her only Son that was dead; and after that his friend *Lazarus* had been dead and buried four Days, he restored him to Life again in the Presence of many of the *Jews*, who thereupon believed on him. But all these Instances were exceeded in our Saviour's own Resurrection, which so infinitely manifested his Power and Glory.

Q. *Who shall rise at the last Day?*

A. The Resurrection will be universal; all Mankind that have laid down their Bodies, and committed them to the Grave, shall receive them again; there shall be a *Resurrection of the Dead;* as St.
Acts xxiv. 15. *Paul* says, *both of the Just and Unjust.* This is evident from the whole Series of the Gospel, from the famous Description of the last Judgment given by our

Saviour, and from those Texts of Scripture that prove a Resurrection before mentioned.

Q. *What are those* advantageous Qualities *that the Bodies of good Christians shall be* invested *withal at the* Resurrection?

A. Our Bodies, now liable to Pains, Diseases, and Death, *shall die no more, but shall be equal unto the Angels;* like them they shall become *immortal* in their Duration, and consequently freed from all those troublesome Accidents to which they are now exposed: For the Reward being eternal, the Subject of it must be eternal too. *It is sown in Corruption, it is raised in Incorruption.* Luke xx. 36.

Our Bodies, now vile and corruptible, subject to Filth and Deformity, shall be raised *glorious, splendid,* and *bright;* they shall *shine like the Sun,* and shall be *fashioned like to the glorious Body of our blessed Saviour.* Which is credible from the Relation so often mentioned in Scripture, between *Christ* and all true Christians, he being the *Head,* and they the *Members:* and from the mighty Power he will exert for the effecting of this Change, it being according to the *working of that mighty Power whereby he is able to subdue all Things to himself. It is sown in Dishonour, it is raised in Glory.* Mat. xiii. 43. Phil. iii. 21. Phil. iii. 21. 1 Cor. xv. 43.

Our Bodies now subject to Weariness by Labour, to Impotency by Wasting and Diseases, to Decays by Age, shall be raised *nimble, strong,* and *active;* they *shall be able to follow the Lamb, whithersoever he goeth;* they shall be endowed with such Strength and Vigour, as shall support them for ever in the same State, without any Change or Decay. *It is sown in Weakness, it is raised in Power.* Rev. xiv. 4.

Our Bodies, now acted only by animal and vital Spirits, shall then be possessed and acted by the Holy Spirit; and being now chiefly fitted for the Operations of Flesh and Blood, and affected with the natural Sensations of Pleasure and Pain, shall be then so refined, as to become proper Instruments for the Operations of our Minds, to which they

shall be no longer a Clog and Impediment as they are in this Life, but shall serve them and depend upon them. *It is sown a natural Body;* but *it is raised a spiritual Body.*

Q. *What* Kind *of* Bodies *shall the* Wicked *have at the* Resurrection?

A. Their Bodies shall be immortal, that they may be fitted for that eternal Punishment they have drawn upon themselves, wherein they will always suffer without consuming; *Depart, ye cursed, into everlasting Fire.*

Mat. xxv. 41.

Q. *What* Influence *ought the* Belief *of the* Resurrection *of the* Body *to have upon us?*

A. It should make us reverence ourselves, and not pollute our Bodies, these Temples of the Holy Ghost, with sensual and brutish Lusts, but by Purity and Sobriety to prepare them for that Honour and Happiness they are designed for. It should support us under those Miseries and Infirmities our Bodies are subject to in this Life; since, when we take them up again, they shall be no more liable to Pains, or Diseases, or to Dissolution; for *Death will be swallowed up in Victory.* It should mortify in us all sensual Satisfactions, that our Bodies may become obedient and tractable to the Motions of God's Holy Spirit. It should comfort us upon the Death of our Friends and Relations, who are not perished, but fallen asleep, and shall awake again in greater Perfection and Glory. It should arm us against the Fear of our own Death, since we are assured, that, after our Bodies are crumbled into Dust, and become the Food of Worms, they shall be quickened at the general Resurrection, and be changed and made glorified Bodies. Above all it should make us exercise ourselves to keep our Consciences void of Offence both to God and Man, that we may not forfeit that blessed Immortality of our whole Man, Body, and Soul, which our blessed Saviour hath promised to all those that persevere in his Service to the End of their Days.

THE PRAYERS.

I.

ALMIGHTY God, who through thy only begotten Son *Jesus Christ*, hast overcome Death, and opened unto us the Gate of everlasting Life; I humbly beseech thee, that as, by thy special Grace preventing me, thou dost put into my Mind good Desires, so, by thy continual Help, I may bring the same to good Effect, through *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

For the blessed Effects of *Christ's* Resurrection.

II.

I BELIEVE, O victorious *Jesu*, that by the Virtue of thy Resurrection all the Dead shall rise, bad as well as good; all Glory be to thee, by whom *Death is swallowed up in Victory.*

Bp. *Kenn.* Profession of our Faith in the Resurrection.

I believe, O Almighty *Jesu*, that by thy Power all shall rise with the same Bodies they had on Earth; that thou wilt re-collect their scattered Dust into the same Form again; that our Souls shall be re-united to our Bodies; that we shall be judged both in Body and Soul for the Sins committed by both; that the Bodies of the Wicked shall be fitted for Torment, and the Bodies of the Saints changed in Quality, and made glorified Bodies, immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy thee, for which glorious Vouchsafement I will always praise and love thee. *Amen.*

III.

ALMIGHTY God, whose Works are great and marvellous, whose Ways are just and true; thou art infinite in Power, and therefore Nothing is impossible to thee: Thou art abundant in Goodness and Truth, and therefore whatever thou hast promised shall come to pass. Fit and prepare me, O Lord, by the Assistance of thy Grace, for that

For a blessed Resurrection to eternal Life.

blessed Immortality of Body and Soul, which thou hast made the Portion of all those that love and fear thee. Let me never defile my Body by sensual and brutish Lusts, since thou hast designed to make it immortal and incorruptible. Let me never sink under the Burthen of my present Infirmities and Miseries; since thou hast graciously promised to reward my Patience and Submission with a glorious Body, no more liable to Pains, or Diseases, or Dissolution. Let me not immoderately grieve for those Friends and Relations that sleep in the Lord, because they shall awake at the last Day in greater Perfection and Glory. Let not the Thoughts of Death be any longer uneasy to me, for that it reduceth my Body to Dust; I know that my Redeemer liveth, and that he shall stand upon the Earth at the last Day; and though, after my Skin, Worms destroy my Body, yet in my Flesh shall I see God. Oh, let these great and precious Promises so influence my Life and Conversation, that I may escape the Corruption that is in this World through Lust, and, by purifying myself as thou art pure, may partake of the divine Nature in thy heavenly Kingdom, through the Merits of *Jesus Christ*, my Lord and Saviour. *Amen.*

CHAP. XVIII.

ST MARK THE EVANGELIST.

APRIL 25.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of the Evangelist St. *Mark.*

Q. *What mean you by an* Evangelist?

A. The Name was at first given to all those that preached the Gospel. But afterwards it came to be confined to those Four that writ the History of the Life and Preaching of our Saviour *Jesus Christ;*

whose four *Gospels* make Part of the sacred *Canon* of Scripture.

Q. *What do you mean by the Word* Gospel?

A. It is of *Saxon* Original, in which Language it signifies a *good Word*, and answers to Ευάγγέλιον in *Greek*, which imports *good News*, or *good Tidings*. In the sacred Use of the Word, there seems to be a Figure very common and ordinary, whereby what signifies good News is set to denote the History of that *good News;* as the History of the Birth, Life, Actions, Precepts, Promises, Death, Resurrection, and Ascension of *Christ*, is that Gospel, which of all other Relations, we Christians ought to look upon as *good Tidings of great Joy*.

Q. *Of what* Authority *are the* four Gospels *that make Part of the sacred* Canon *of* Scripture?

A. The whole *Church* of *Christ* hath received them from the Beginning, as the genuine Writings of those *Apostles* and *Evangelists* whose Names they bear; and hath testified that they were delivered to them by the Apostles as the *Foundation and Pillar of their Faith*. They were owned as Writings divinely inspired; whereupon Copies of these *Gospels* were carried by the Disciples of the Apostles, or *apostolic* Men, to all the Churches they converted or established; they were read from the Beginning in all Christian Assemblies on the Lord's Day, and cited in the second *Century* for the Confirmation of the *Faith*, and the Conviction of *Heretics*, which is a sufficient Proof, that they are the genuine Works of those *Apostles* and *Evangelists*, whose Names they bear, and worthy to be received as the Records of our Faith.

Iren. adv. Hær. lib. 3, c. 2.

Just. Mart. Apol. 2.

Q. *What Account have we of St.* Mark?

A. He was doubtless born of *Jewish* Parents, originally descended of the Tribe of Levi. And this is very much confirmed by his Style, wherein he uses the *Hebrew* Manner of expressing himself; neither does his *Roman* Name suggest any Evidence to the contrary, because it was customary with the

Hieron. Præf. in Marc.

Jews, when they travelled into foreign Parts, especially into the *European* Provinces of the *Roman* Empire, to adapt to themselves an Appellation of that Kind. He was converted by some of the Apostles, probably by St. *Peter*, to whom he was a constant Companion in all his Travels; supplying the Place of an *Amanuensis* and Interpreter.

Q. *What Need was there of an* Interpreter?

A. Though the Apostles were divinely inspired, and had the Gift of Languages conferred upon them; yet was the *Interpretation of Tongues* a Gift more peculiar to some than others. For Christian Assemblies in those Days being frequently made up of Men of different Nations, who could not understand what the Apostles and others had spoken to the Congregation, some were enabled to interpret what others did not understand, and to speak it to them in their own native Language. And it is probable it might be St. *Mark*'s Talent to expound St. *Peter*'s Discourses after this Manner.

1 Cor. xii. 21.

1 Cor. xiv. 27.

Q. *Where was St.* Mark *sent to plant* Christianity?

A. He was by St. *Peter* sent into *Egypt*, fixing his main Residence at *Alexandria*, and the Places thereabout: Where so great was the Success of his Ministry, that, according to *Eusebius* he converted Multitudes both of Men and Women, not only to the embracing the Christian Religion, but to a more than ordinary strict Profession of it.

Euseb. lib. 2. c. 15.

Q. *Did this* Evangelist *confine his Preaching to* Alexandria, *and those Parts?*

A. He afterwards removed *westward* to the Parts of *Lybia*, going through the Countries of *Marmorica*, *Pentapolis*, and others thereabouts; where, notwithstanding the Barbarity and Idolatry of the Inhabitants, yet by his Preaching and Miracles he planted the Gospel, and confirmed them in the Profession of it. And upon his return to *Alexandria*, he wisely ordered the affairs of the Church, and provided for Succession by constituting Bishops, and other Officers and Pastors.

Q. *How did St.* Mark *suffer Martyrdom?*

A. About *Easter*, at the Time the Solemnities of *Serapis* happened to be celebrated, the People being excited to a Vindication of the Honour of their Idol, broke in upon St. *Mark*, while he was employed in divine Worship, and binding his Feet with Cords, dragged him through the Streets, and thrust him into Prison, where in the Night he had the Comfort of a divine Vision. Next Day, the enraged People renewed the Tragedy, and used him in the same Manner, till his Flesh being raked off, and his Blood run out, his Spirit failed, and he expired. Some add, that they burnt his Body, and that the Christians decently entombed his Bones and Ashes near the Place where he used to preach. But all this Account is given by Authors whose Credit we cannot depend upon; and therefore must be received with Grains of Allowance.

Q. *Were his* Remains *afterwards removed?*

A. They were with great Pomp translated from *Alexandria* to *Venice*, as is asserted by some Writers, and though there is great Reason to doubt the Truth of this Relation, yet, however, he is adopted the tutelar Saint and Patron of that *Republic*, and has a very rich and stately Church erected to his Memory.

Q. *What Writings did this* Evangelist *leave behind him?*

A. Only his *Gospel*, which was written at the Entreaty of the Converts at *Rome*, who, not content to have heard St. *Peter* preach, pressed St. *Mark*, his Disciple, that he would commit to Writing an historical Account of what he had delivered to them; which he performed with no less Faithfulness than Brevity; and being perused by St. *Peter*, was ratified by his Authority, and commanded to be read publicly in their religious Assemblies. It may very well be looked upon as a Supplement to St. *Matthew*'s Gospel; for by the Light this gives, that becomes more clear and perspicuous. Euseb. lib. 2, c. 15.

Q. *Why is this Gospel frequently styled St.* Peter's?

A. Not so much because dictated by him to St. *Mark*, as because he principally composed it out of that Account which St. *Peter* usually delivered in his Discourses to the People, and because it received the Stamp of St. *Peter*'s Approbation.

Q. *What particular Proof is there of his Impartiality?*

A. In that he is so far from concealing the shame-
Mark xiv. 66, &c. ful Fall and Denial of St. *Peter*, who was his dear Tutor and Master, that he relates it with some particular Circumstances and Aggravations, which the other *Evangelists* take no Notice of.

Q. *What may we learn from the* Observation *of this* Festival?

A. That a good Christian ought to instruct by his Example, as well as by his Discourse. That when God tries his Servants with extraordinary Sufferings, he supplies them with a proportionable Assistance for their Support. That the Light of the *Gospel*, though admirably fitted to conduct us into the Paths of Happiness, yet will certainly increase our Condemnation, if we do not govern our Lives by the Maxims of it. That we ought to be very thankful to God for having instructed his Church with the heavenly Doctrine of this *Evangelist*, and to show our grateful Sense of this valuable Treasure, by reading his Gospel frequently and attentively, and so firmly believing those Things which he relates, that we may reap all those Advantages God designed for us in that Revelation of his holy Will.

Q. *Ought all Christians to read the* Scriptures?

A. The very *End* and *Design* for which they were writ, does sufficiently prove this, because they contain the Terms and Conditions of our common Salvation, without the Knowledge and Practice of which we can never attain Happiness. The *Articles* of our Faith proposed in Scripture, and the Precepts for the Direction of our Lives, necessarily affect all

the Members of the Christian Church; and therefore ought they carefully to be read and studied by all People. Besides, we find these holy Writings addressed to Christians in general. Our *Saviour's Sermons* were preached to the Multitude as well as to his Disciples. The *Apostles* direct their Epistles to *all the Saints*, which implies all the Professors of Christianity; and to the *Twelve Tribes, scattered abroad;* which were the *Jewish* Christians dispersed over the World. The *Bereans* are commended for *searching the Scriptures;* and *Timothy* praised for *having known them from a Child.* And as they are *the Power of God unto Salvation*, so they are a *sure Word of Prophecy*, to which all People are bound to have a Regard, that value the Things which belong to their eternal Peace.

2 Cor. i. 1. Jam. i. 1. Acts xvii. 11. 2 Tim. iii. 15. Rom. i. 16. 2 Pet. i. 19.

Q. *What was the Practice of the* Jews *and the* primitive Church *in this Matter?*

A. It was the constant Custom of the *Jews*, not only to read and preach their *Law* every Sabbath-day in their *Synagogues;* but it is made the Character of a good Man among them to meditate upon it Day and Night. The *primitive Fathers* press the Reading of the Scriptures upon the People as a Matter of indispensable Obligation; as the best Preservative against heretical Opinions, as well as a bad Life; and in order to this Purpose, the *ancient Church* took Care to have the *Bible translated* into all Languages, which sufficiently shows they thought it ought to be read by the *Faithful* of all *Nations.* And there is a notorious Matter of Fact preserved as an Evidence, that the Scriptures were then common to all People. Among other Methods to destroy Christianity, one was, to force from Christians their *Bibles*, and to burn them; and there were many of both Sexes, and all Degrees, who chose rather to die, than deliver up those *sacred* Records; and they who through Fear of Death complied, were styled *Traitors*, as a Mark of Infamy; which could not have been, if they had had no *Bibles* to deliver up.

Acts xviii. 27. Psal. i. 2.

Q. *Are not the People apt to wrest the* Scriptures *to their own Destruction; and hath not the promiscuous Use of them been the Occasion of Heresies?*

A. This only proves, that the best Things may be abused; and though this very Inconvenience happened in the Time of St. *Peter*, yet, for the Cure of it, he no where forbids the Reading of them. And as to *Heresies*, they generally owe their Rise to Men of Learning and Parts, who have not Humility and Modesty enough to submit to the universal Belief of Christians, and who are ambitious to distinguish themselves from the Rest of Mankind.

Q. *But how doth it appear that the* Scriptures *are the* Word *of* God?

A. That the Scriptures were revealed by God, and that the Things contained in them were not invented by Men, is evident from what the Authors of the Books of Scripture assert themselves. They profess that the Doctrine they taught was *received from God* himself: The Word spoken by them is styled the *Word of God:* The Witness they bear is called the *Testimony of God:* their Preaching, the *Gospel of God.* And that the Apostles might not err in delivering to others what they had received from our Saviour, he promised them his *Holy Spirit to guide them into all Truth;* and that *the Holy Ghost should bring all those Things he had taught them to their Remembrance.* And accordingly the *Holy Ghost* did descend upon the Apostles in miraculous Gifts and Graces upon the Day of *Pentecost.* St. *Peter* affirms of them all in general, that they *preached the Gospel by the Holy Ghost sent down from Heaven.* St. *Paul* is positive, that the great Things belonging to the Gospel, *God revealed to them by the Spirit.* And declares moreover, that *God had made known this Revelation, not only to him, but to the Apostles and Prophets by the Spirit.* Now, that the Books of Scripture were written by those Persons whose Names they bear, and that they were received by the Church

John vi. 40. vii. 16. Rom. x. 14. &c. 1 Thess. ii. 13. Col i. 25. 1 Cor. ii. 1. Rom. xv. 16. John xvi. 13, 14, 26. Acts ii. 4. Pet. i. 12. 1 Cor. ii. 10. Eph. iii. 3, 5.

as inspired Writings in the Age wherein they were writ, we have the general and uncontrolled Testimony of all Ages transmitted down to us, which is the utmost Proof a Thing of that Nature is capable of. And farther, to evidence that they who wrote those Books were faithful Historians, and unquestionable Witnesses, they reported the Things they had seen and heard, and gave the utmost Proof Men could do of their Integrity, in laying down their Lives in the Confirmation of the Truth of what they related. And, to show that they were no Impostors, they wrought such Miracles as were Testimonies from Heaven, that they were divine Persons, and that what they said was to be credited. As to the *Old Testament*, the Authors of the *New* attest the *Divinity* of it; particularly St. *Paul*, who assures us, that *all Scripture is given by Inspiration;* the Books of the *Old Testament* being called so by Way of Eminency. 2 Tim. iii, 16.

Q. *Wherein consist the* Perfection *and* Perspicuity *of the Holy Scriptures?*

A. In that whatever is necessary for us to know and believe, to hope for and practise, in order to Salvation, is fully contained in those holy Volumes. And that those necessary Things are there treated with so much Plainness and Clearness, as to be sufficiently understood by those who make a right Use of their Reason, and bring a fit Temper and Disposition of Mind, for the understanding of them.

Q. *With what* Preparation *of* Mind *ought we to read the Scriptures, who acknowledge the Divine Authority of them?*

A. With that Respect and Reverence which is due to the *Oracles* of God; with *Humility* and *Modesty*, from a Sense of our own Weakness, and God's Perfection; and with earnest Prayer for the divine Assistance: with Minds free from *Prepossession* and *Prejudice*, from Vanity and Confidence in our own Abilities; and with an *honest* and *pious Disposition* of

John vii. 17. Soul; for he that *doth God's Will, shall know of the Doctrine, whether it be of God.*

Q. *How may we make the* Reading *of the Holy Scriptures most* beneficial *to us?*

A. By diligently considering the *Design* of the *Author* of each Book of Scripture; and what is the *Subject* he chiefly handles, with the *Occasion* of his writing. By explaining *difficult Places* by those that are more *clear;* distinguishing between *literal* and *figurative* Expressions; and never having Recourse to *Metaphors* and *Figures,* but when something absurd results from their being taken in a proper and literal Sense. By confining ourselves to the natural Signification of Words, the usual Forms of Speech, and the Phraseology of Scripture. By acquainting ourselves with the common *Usages* and *Customs* of those Times in which they were writ, to which many Expressions allude. Not to make either Side of the Question in Dispute the Reason of our Interpretation; for this is to make it a Rule of interpreting Scripture, not a Question to be decided by it. And again, by applying general *Rules* to particular *Cases;* it being impossible Scripture should comprehend all special Cases, which are infinite: And where there is any Difficulty, nothing adds greater Light than the consulting those ancient and faithful Witnesses, who learnt the true Sense of Scripture from the Authors themselves. Without some such Method, no Author can be well understood; and to this Purpose we have many Helps in our own *English* Tongue.

THE PRAYERS.

I.

For Stedfastness in Religion. O ALMIGHTY God, who hast instructed thy holy Church with the heavenly Doctrine of thy Evangelist St. *Mark;* give us Grace, that being not like Children who are carried away with every

Blast of vain Doctrine, we may be established in the Truth of thy holy Gospel, through *Jesus Christ* our Lord. *Amen.*

II.

For the Acceptance of Prayer.

O LORD, I beseech thee mercifully to receive the Prayers of thy people which call upon thee; and grant that I may both perceive and know what Things I ought to do, and also may have Grace and Power faithfully to fulfil the same, through *Jesus Christ* our Lord. *Amen.*

III.

For the Assistance of the Holy Spirit.

ALMIGHTY and everlasting God, who makest me both to will and to do those Things that be good and acceptable unto thy divine Majesty; let thy fatherly Hand, I beseech thee, be over me let thy Holy Spirit be ever with me: and so lead me into the Knowledge and obedience of thy Word, that in the End I may obtain everlasting Life, through the Merits of *Jesus Christ* my Saviour. *Amen.*

IV.

For a right Use of the Scriptures.

ALMIGHTY God, who hast not abandoned us to the dim Light of our own Reason to conduct us to Happiness; but when Mankind had miserably mistaken the Object of their Worship, and the right Manner of performing it, wert graciously pleased to reveal to us in the holy Scriptures whatever is necessary for us to believe and practise in order to our eternal Salvation; grant that I may with Care and Diligence apply myself to the Reading of those sacred Volumes; and do thou open my Eyes, that I may see the wondrous Things of thy Law. Let me peruse them with that Reverence and Respect which is due to thy gracious Manifestations; with an entire Submission of my Understanding to thy divine Authority, and with a sincere and stedfast Resolution of Mind, to govern my Life by the Maxims of thy holy Gospel, and to obey and sub-

mit to thy blessed Will in every Thing. Let thy precious Promises quicken my Obedience, and make me fruitful and abundant in the Work of the Lord. Let thy dreaded Threatenings fright me from my Sins, and make me speedily depart from all Iniquity: And thou, who workest in me to will and to do of thy good Pleasure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me Partaker of all thy gracious Promises, through *Jesus Christ* our Lord. *Amen.*

CHAP. XIX.

ST. PHILIP AND ST. JAMES THE LESS.

MAY 1.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of the two Apostles, St. *Philip* and St. *James.*

Q. *Where was St.* Philip *born?*

A. At *Bethsaida,* in *Galilee,* a Town near the Sea
John i. 44. of *Tiberias.* The Natives of this Place passed under a very reproachful Character, as a People more rude and unpolished than any other in the Territories of *Palestine.*

Q. *Why did our* Saviour *choose his* Disciples, *the great Instruments to convert the World, from this Place?*

A. To confound the Wisdom of the Wise, and by the Success of such contemptible Means to attest the Divinity of that Doctrine they preached.

Q. *Of what* Profession *was St.* Philip?

A. The Gospel takes no Notice of his Parents and Way of Life, though probably he was a *Fisherman,* the general *Trade* of that Place.

Q. *What is thought by some to be his peculiar* Privilege?

A. That he had the Honour of being *first called* to be a Disciple of our blessed Saviour; because

though our Saviour, after his Return from the Wilderness, first met with *Andrew* and his Brother *Peter*, and had some Conversation with them, yet they immediately returned to their *Trade;* and the next Day, as he was passing through *Galilee*, he found *Philip*, whom he commanded to follow him; the constant Form he used in choosing his Disciples. And it was a whole Year after, that the other two were called to be Disciples, when *John* was cast into *Prison*. John i. 43.

Q. *Did St.* Philip *readily comply with our* Lord's *Command?*

A. Yes, he immediately engaged in his Service, though he had not seen any Miracle. But it is reasonable to believe, that he was acquainted with *Moses* and the *Prophets*, and that he was awakened with the general Expectation then among the *Jews*, that the *Messias* would immediately appear; besides, we are to suppose the Divine Grace did particularly accompany the Command of *Christ*, and dispose those that he called, to believe him to be the *Messias*.

Q. *What was the first* Effect *of his* Faith *in the* Messias?

A. A Forwardness of Mind to direct others in the same Way of Happiness with himself; for he finds *Nathaniel*, a Person of Note and Eminence, and acquaints him with the welcome News of his Discovery, that he had found him of whom *Moses* and the *Prophets* did write, the *Anointed* of God, the *Saviour* of the World, and conducts him to him. John i. 45.

Q. *What is recorded of this* Apostle *in the History of the* Gospel?

A. That, to try his Faith, our *Saviour* propounded to him that Question: What they should do to procure so much Bread as would feed the vast Multitude that followed him? That it was to him the *Gentile Proselytes* addressed themselves, when desirous to see our *Saviour*, of whom they had heard so great a Fame. And that it was with him our Lord had that Discourse concerning himself before John vi. 5. Ch. xii. 21.

¶

John xiv. 8, 9. the last Paschal Supper; wherein our Saviour gently rebukes him for the small Improvement he had made, after having attended so long upon his Instructions.

Q. *What Part of the* World *is thought to have fallen to the Care of this* Apostle?

A. The *Upper Asia*, where he took great Pains in planting the Gospel, and by his Preaching and Miracles made many Converts. In the latter End of his Life he came to *Hierapolis*, in *Phrygia*, a City rich and populous, and very much addicted to Idolatry; and particularly to the Worship of a *Serpent* or *Dragon* of a prodigious Bigness. St. *Philip*, by his Prayers, procured the Death, or at least the vanishing of this famous *Serpent*, and then by his Discourses, made them sensible, how unbecoming it was to give divine Honours to such odious Creatures.

Q. *Where did he suffer* Martyrdom?

A. At this City of *Hierapolis;* for the Magistrates being provoked by the Success *Christianity* found among the People, put St. *Philip* into Prison, and caused him to be severely whipped and scourged, and then led to Execution; where he was, as some say, hanged up by the Neck against a Pillar, though others affirm he was crucified.

Q. *Is St.* Philip *reckoned among the married* Apostles?

Euseb. lib. 3. c. 30. *A.* The Ancients generally affirm it, and say, that he had three Daughters; two whereof persevered in their Virginity, and died at *Hierapolis;* the third, after having lived a very spiritual Life, died at *Ephesus.*

Q. *What* Writings *did he leave behind him?*

A. None: The *Gospel* that was forged under his Name, was produced by the *Gnostics*, to countenance their bad Principles and worse Practices.

Q. *What Account have we of St.* James?

A. There is no Mention in the sacred History of the Place of his Birth; but he is in Scripture styled

the *Brother of our Lord;* and by *Josephus,* eminently skilful in Matters of Genealogy and Descent, expressly called the *Brother of Jesus Christ.* Gal. i. 19. Antiq. Jud. l. 20. c. 8.

Q. *In what Sense was St.* James *Brother of our Lord?*

A. The Language of the *Jews* includeth in the Name of *Brethren,* not only the strict Relation of Fraternity, but also the larger of Consanguinity; so that any Degree of Relation justifies the Expression. But the ancient Fathers, especially of the *Greek* Church, make St. *James* and them that were styled *Brethren of our Lord,* Children of *Joseph* by a former Wife; and then, as he was reputed and called our *Saviour*'s Father, so they might well be accounted and called his Brethren.

Q. *Why was this St.* James *styled the Less?*

A. It was thought he had this *Surname* from the Stature of his Body, to distinguish him from St. *James* that was of greater Height and Bulk, and therefore called the *Major;* though others will have this Distinction founded in their different Ages. But he got himself a more honourable Name by the Piety and Virtue of his Life, which was St. *James the Just,* by which he is still known all over the World

Q. *What is recorded concerning our* Saviour*'s particular* Appearance *to him after his* Resurrection, *mentioned by St.* Paul?

A. St. *Jerom* relates, out of the *Hebrew* Gospel of the *Nazarenes,* that St. *James* had solemnly sworn, *That from the Time he had drunk of the Cup at the Institution of the Sacrament, he would eat Bread no more till he saw the Lord risen from the Dead.* That our Lord, when he appeared to him, said, *Bring hither Bread and a Table; and he took the Bread, and blessed and brake it, and gave it to* James *the Just, and said unto him, My Brother, eat thy Bread, for the Son of Man is risen from among them that sleep.* Hieron. de Script. Eccl.

Q. *What became of St.* James *after our Saviour*'s Ascension?

A. He was chosen Bishop of *Jerusalem*, some say by our *Saviour*, before his Departure from his Disciples; others hold he was elected by the *Apostles*, possibly by some particular Intimation concerning it, which our Lord might leave behind him; whither Way he was preferred, it is certain he was Bishop of *Jerusalem*, the Mother of all other Churches; and preferred upon the Account of his Relation to our Saviour, as for the same Reason was *Simon* chose his immediate Successor.

Q. *What* Particulars *are related in* Scripture *concerning him?*

Gal. i. 19. ii. 9. *A.* That St. *Paul* after his Conversion made his Address to this *Apostle*, by whom he was honoured with the Right Hand of Fellowship. That to him St. *Peter* sent the News of his miraculous Deliver-

Acts xii. 17. ance out of Prison; *Go show these Things unto* James *and to the Brethren;* that is, to the whole Church, especially St. *James*, the Bishop and Pastor of it.

Q. *Wherein did he appear* principally *active?*

A. At the Synod of *Jerusalem*, in the great Controversy concerning the Obligation of the *Jewish Rites* and *Ceremonies;* for though the Case was

Acts xv. 7. 13. 19. opened by St. *Peter*, and debated by St. *Paul*, yet the final and decretory Sentence was pronounced by St. *James*.

Q. *What is related concerning his extraordinary* Piety *and* Devotion?

A. That he was of a *meek* and *humble* Temper; the Dignity of his Station, and his Relation to our Saviour, did not exalt him in his own Thoughts; for in the Inscription of his Epistle, he only styles

James i. 1. Epiph. himself, *Servant of the Lord Jesus*. His *Temperance* was admirable; he wholly abstained from Flesh, he drank neither Wine nor strong Drink, nor ever

Euseb. lib. 2. c. 23. used the Bath; he was so very abstemious, that his Body was covered with Paleness, through Fasting. Prayer was his constant Business and Delight, and by his daily Devotions, his *Knees* were become as *hard* and *brawny as Camels*. And by his Prayers in

a great Drought he obtained Rain. He governed the Church with *Wisdom* and *Application*, and shewed great *Charity* to his Enemies by praying for them at the Hour of his Death. He was not only reverenced by the *Christians*, but honoured even by the *Jews* for his excellent Virtues.

Q. *How did the Enemies of St.* James *conspire his ruin?*

A. St. *Paul* having escaped the Malice of the *Jews* by appealing to *Cæsar*, they resolved to revenge it upon St. *James;* but not being able to accomplish it under *Festus*'s Government, they more effectually attempted it under the Procuratorship of *Albinus*, his Successor. When *Ananas* the *younger*, the High Priest, and of the Sect of the *Sadducees*, merciless and implacable in his Temper, resolved to dispatch him before the new Governor could arrive; to this End the council is hastily summoned, and the *Apostle*, with some others, were accused for transgressing the Law, and for Blasphemy against God. Joseph. Antiq. Jud. 1. 20. c x.

Q. *How did the* Scribes *and* Pharisees *set about to ensnare him?*

A. By flattering Speeches they endeavoured to engage him, at the Confluence of the *Paschal* Solemnity, to undeceive the People concerning *Jesus*, whom they looked upon as the *Messiah;* and that he might be the better heard, to go with them to the Top of the *Temple*, thinking by this Method to bring him to renounce *Christ*. They addressed him, as he was placed upon the Pinnacle of the *Temple*, in these Words, *Tell us, O just Man, what we are to believe concerning* Jesus Christ, *who was crucified?* He answered with a loud Voice, *Why do ye enquire of* Jesus, *the Son of Man? He sits in Heaven on the Right Hand of the Majesty on High, and will come again in the Clouds of Heaven.* Upon which the People glorified the *blessed Jesus*, and proclaimed *Hosannah to the Son of* David. Euseb. lib. 2. c. 3.

Q. *How did St.* James *suffer* Martyrdom?

A. Upon this Disappointment of the *Scribes* and *Pharisees*, they suddenly cried out that *Justus* himself was seduced, and they threw him down from the Place where he stood, and being very much bruised, though not killed, he recovered so much Strength as to get upon his Knees, and pray for them that thus cruelly used him; and while he was thus praying for them, they loaded him with a Shower of Stones, till one, with a *Fuller*'s Club, Hær. 78. beat out his Brains. He died, according to *Epiphanius*, in the *Ninety-sixth* Year of his Age, about *Twenty-four* Years after *Christ's Ascension.*

Q. *What doth* Josephus *mention concerning the Death of St.* James?

A. He reckons it as what more immediately alarmed the divine Vengeance, and hastened the universal Ruin and Destruction of the *Jewish* Nation.

Q. *What Writings remain of St.* James's.

A. One *Epistle* addressed to the *Jewish Converts* dispersed and *scattered abroad;* to fortify them against all those Temptations whereby the Purity of their *Faith* might be endangered, and to secure their *Patience* and their *Charity*, and all other Christian Practices, hereby encouraging them to faithful Perseverance. The *Gospel* that goes under his Name, is rejected by learned Men as spurious and *apocryphal.*

Q. *What may we learn from the* Observation *of this* Festival?

A. Readily to obey all the Suggestions and *offers of divine Grace*, and to prepare our Minds for the Reception of supernatural Truth. Zealously to *propagate that Christian Knowledge* to others, which the good Providence of God hath graciously bestowed upon us; which obligeth Pastors in respect of their Flock, Parents of their Children, Masters of their Servants, and all Christians in some Degree, in regard of one another, boldly to *profess the Truth* when the Providence of God calls us to give Tes-

timony to it. And under all our Sufferings to preserve a Christian Frame of Mind, and to express our Charity for those who are the Instruments of our Sufferings. Frequently to curb our Appetites in the Use of lawful Pleasures, that we may be prepared to imitate these blessed Apostles in the greatest acts of *self-denial?*

Q. *Wherein consists the duty of* Self-denial?

A. In a strict Sense, our *sinful* and *disobedient Appetites* are the only Objects of religious *Self-denial;* and as it is commanded by our Saviour, it seems to denote nothing else, but that we should be willing to quit all earthly Comforts, even Life itself, and to undergo the greatest Hardships, though they end in Death, rather than out of a Fondness to this World, and the Enjoyments of it, to do any Thing contrary to the Religion of *Jesus Christ.* With *Moses* chusing rather *to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* In a larger Sense, it comprehends the denying our *innocent Appetites,* as a necessary Means and Instrument, without which we shall never be able to practise the greatest Acts of *Self-denial.* Heb. xi. 25.

Q. *In what Terms is the Duty of* Self-denial *represented in* Scripture?

A. By forsaking Father and Mother, by hating Wife and Children, by denying Brother and Sister, by quitting all that we have, by laying down our Lives, and bearing the Cross. *He that loveth Father and Mother more than me,* saith our Saviour, *is not worthy of me. If any Man come after me, and hateth not Wife and Children, Brethren and Sisters, he cannot be my Disciple. If he forsaketh not all that he hath, and hateth not his own Life, and doth not bear his Cross, he cannot be my Disciple.* These are the Maxims of eternal Wisdom, from which whenever we deviate, we do most foolishly ruin and destroy ourselves. Mat. x. 37 Luke xiv. 26. Ver. 33. Ver. 27.

Q. *What is* implied *in the forementioned* Expressions?

A. That no Consideration of Pleasure, or Fear of Pain, should allure or fright us from holding
Jude 3. fast the *Faith once delivered to the Saints.* That the Commands of our Parents, to whom we owe the greatest natural Affection and Reverence, ought not to be complied with, when they contradict the Commands of our Saviour; because all Authority, *Natural, Ecclesiastical,* and *Civil,* must be exercised with respect to God, who is the Fountain of all Power. That the most allowable Affection to the Friend of our Bosom, and natural Tenderness to our own Offspring, will not justify the Transgression of our Duty; because, if we truly love God, we should suffer no Creature to be his Rival. That our whole Subsistence in this World must be abandoned, when we cannot keep it without making Shipwreck of Conscience; because otherwise we shall certainly lose the Inheritance that is incorruptible, undefiled, and that fadeth not. That Life itself, which Nature hath taught us to guard with so much Care, must be readily parted with, rather than deny the Truth; because this is, in such a Case, the only Method to secure the Blessings of Life eternal. And that, though the Pain and Ignominy our Persecutors inflict, should equal that of the Cross, yet it must be patiently endured, rather than disown our blessed Master, who suffered that infamous Punishment upon our Account, and will deny us before his Father, if we deny him before Men.

Q. *Is this Duty of* Self-denial *of indispensable* Obligation?

A. Religion being a Duty we owe to God, can never be superseded by any Commands even of our
Acts v. 29. lawful Superiors; because we are obliged *to obey God rather than Men.* And when we are brought before Kings and Governors for *Christ*'s Sake, we are to bear our Testimony against them, because all their Authority is derived from God; so that they can have no Power to control those commands he lays upon us. And if, through Fear, or any other

worldly Passion, we are prevailed upon to comply against the Truth, we may justly expect the dreadful Fate of being denied by our Saviour at the Great Day, before his Father who is in Heaven.

Q. *How is the* Denial *of our* innocent Appetites *instrumental in mortifying our sinful Desires and disobedient Actions?*

A. Because if we gratify them in all Things, where we *lawfully* may, they will, by long Use and Indulgence, acquire a great Power and Empire over us, and it will be a difficult Task to deny them any Thing; for our Appetites make no Difference between an *innocent* and *sinful* Enjoyment, they are only moved by Pleasure; so that if we will be sure to conquer and subdue them in all Instances that are *sinful*, we must take Care they grow not strong upon us in any *Instances* whatsoever.

Q. *Wherein appears the* Reasonableness *of this Duty of* Self-denial *in the strictest Sense?*

A. Because that as God hath promised to assist and support us by his Holy Spirit in the Discharge of this difficult Duty; so he hath been graciously pleased to assure us, that he will reward the Practice of it with greater Degrees of eternal Happiness; and nothing can be more reasonable than to part with Things of small Value, for Things infinitely greater and more considerable. And we are sure that the *Sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed.* We are his Creatures, and the Purchase of our Saviour's Blood; therefore no Consideration whatsoever should stand in Competition with the serving him. Besides, the blessed *Jesus*, who requires it from us, hath given us the greatest Example of *Self-denial* that ever was, and that in Pity and Kindness to us, and wholly for our Benefit and Advantage.

Rom. viii. 18.

THE PRAYERS.

I.

For the Imitation of Saints.

O ALMIGHTY God, whom truly to know, is everlasting Life; grant me perfectly to know thy Son *Jesus Christ* to be the Way, the Truth, and the Life; that following the Steps of thy holy Apostles, St. *Philip* and St. *James*, I may stedfastly walk in the Way that leadeth to eternal Life, through the same thy Son *Jesus Christ*, our Lord. *Amen.*

II.

For the Improvement of Grace.

GRACIOUS God, teach me readily to obey thy heavenly Call; carefully to attend to all the Suggestions of thy blessed Spirit; entirely to give my Assent to all those Truths which have been attested by Miracles, and carry in their Nature an Evidence that they come from above. And when thou hast thus illuminated my Understanding with a Ray of heavenly Light, rectify my crooked and perverse Will, by the Practice of thy holy Precepts, and excite all my Affections to a Constant Observation of them. Make me zealous to propagate this sure Way to true Happiness, to all those who sit in the Darkness of Error, or in the Slavery of Sin. Raise up a primitive Spirit of Zeal and Fervour to convert Souls among those who wait at thy Altar; engage the Minds of the Great and Powerful to countenance all such pious Undertakings, and let every Christian in his Place and Station contribute to so good a Work: that the whole World may be enlightened with the Knowledge and Love of God through *Jesus Christ* our Lord. *Amen.*

III.

For following the Example of the Saints.

BLESSED God, who hast set before us the Examples of thy Saints, that our Duty may become familiar to us, since performed by Men of like Passions with ourselves: arm me with Resolution

¶

to confess thee before Men, as they did; that neither Profit may engage, nor Pleasure soften me into any sinful Compliance, nor any Sufferings or Persecutions so far influence my Fear, as to make me stagger or move from my Stedfastness; that in all my Sufferings here upon Earth, for the Testimony of thy Truth, I may fix my Mind upon those Things thou hast prepared for them that love thee, and by the Example of thy Saints, pray to thee for those that cruelly and despitefully use me, O blessed *Jesus*, who standest at the right Hand of God, to succour those who suffer for thee, the only Mediator and Advocate. *Amen.*

CHAP. XX.

THE ASCENSION OF OUR LORD JESUS CHRIST.

A MOVEABLE FEAST.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. Our blessed Saviour ascending into Heaven in his human Nature, and his sitting at the *Right Hand of God.*

Q. *When did our* Saviour ascend *into Heaven?*

A. Forty Days after his *Resurrection;* during which Time he confirmed the Truth of his *Resurrection,* by appearing several Times to his Disciples, discoursing with them, and *speaking of the Things concerning the Kingdom of God.* Acts i. 3.

Q. *How was the* Ascension *performed?*

A. While *Jesus* was blessing his Disciples, he was taken up in a bright Cloud, they all stedfastly looking after him, till he was entirely gone out of their Sight. Ver. 9, 10.

Q. *What Testimony did the* Angels *bear at his* Ascension?

A. While the *Apostles* were looking after our *Saviour,* two of them appeared to them, assuring them, that as *Jesus* was taken from them into Ver 11.

Heaven, so he should in as glorious a Manner return again to judge the World.

Q. *Was it necessary the* Apostles *should be Eye-witnesses of the* Ascension?

A. Yes, in order to the Confirmation of the Certainty and Reality of it. For though this was not necessary in his *Resurrection*, because whatever was a Proof of his Life after Death, was a Demonstration of his *Resurrection;* yet the Apostles not being to see him when in Heaven, it was necessary they should be Eye-witnesses of his Act of *Ascending*, that so they might be able to bear their Testimony to it.

Q. *What farther Proof had the* Apostles *of our Saviour's* Ascension?

John xiv. 28, 29. *A.* Before they saw our *Saviour* ascend, he had told them whither he was going, and what Power and Dignity would be conferred upon him; and,

John xv. 26. as an Evidence of this his Exaltation to the Right Hand of God, had promised to send down the *Holy Ghost* upon them in a sensible Manner; so that they, afterwards receiving the wonderful Effects of his being there, had abundant Evidence of his *Exaltation* in Heaven.

Q. *How was* Christ's *Ascension* typically *represented under the* Law?

A. By the *High Priest's* being appointed once every Year to enter into the Holy of Holies; which

Heb. ix. 11, 12. shewed *that the High Priest of the good Things to come, by a greater and more perfect Tabernacle, not made with Hands, was to enter into the Holy Place, having obtained eternal Redemption for us;* all the *Jews*, believing that the Tabernacle did signify this World, and the Holy of Holies the highest Heavens. Wherefore, as the *High Priest* did pass through the Rest of the Tabernacle, and with the Blood of the Sacrifice enter into the Holy of Holies, so was the *Messias* to offer up himself a Sacrifice to pass through all the Courts of this World, and with his Blood to enter into the highest Heavens, the most glorious Seat of the Majesty of God.

Q. *How was* Christ's *Ascension* prophetically declared?

A. By the Royal Prophet *David.* Thou *hast ascended up on High, thou hast led Captivity captive, thou hast received Gifts for Men.* Which Words, though spoken immediately of *David* himself ascending in Triumph up to the Hill whereon the Temple stood, the Mount *Sion*, after his Conquest over the *Philistines*, yet they had also a prophetical Relation to our blessed Saviour's *Ascension* into Heaven; the Phrase *on high*, in the language of *David*, signifying *Heaven*, is most properly applied to our Conqueror the *Messias.* And thus they are understood by St. *Paul* to the *Ephesians.* Psal. lxviii. Eph. iv.

Q. *Whither did our Saviour* ascend?

A. Into the Heaven of Heavens, the Presence of God; where his human Nature is seated far above all Angels and Archangels, all Principalities and Powers: even at the *Right Hand* of God.

Q. *What mean you by his sitting at the* Right Hand of God?

A. The Advancement of his human Nature to the Height of Dignity and Authority in the Presence of God; the Right Hand being esteemed the Place of greatest Honour and Favour. Or it may import his sitting in his human Shape on the Right Hand of that bright Throne, or resplendent Glory, which visibly accompanies and manifests some extraordinary Presence of God; the usual Symbol of his Power and Majesty, which was probably what St. *Stephen* seems to have seen, when he beheld the *Glory of God, and Jesus standing at the Right Hand of God.* Acts vii. 55.

Q. *What are we obliged to believe concerning our Saviour's* Ascension?

A. That the only-begotten and eternal Son of God, after he rose from the Dead, did with the same Soul and Body with which he rose by a true and local Translation, convey himself from the Earth on which he lived, through all the Regions of the Air, through all the celestial Orbs, until he came

into the Heaven of Heavens, the most glorious Presence of the Majesty of God.

Q. *What* Benefit *do we particularly receive from* Christ's Exaltation *in Heaven?*

A. The great Advantage of his *Intercession* for us at the Right Hand of God, where he is a perpetual Patron and Advocate in our Behalf to plead our Cause, to solicit our Concernments, to represent our Wants, and to offer up our Prayers and Requests to God, by virtue of his meritorious Sacrifice. So that the true Penitent may expect Forgiveness; the weak, but sincere Christian, Strength and Assistance having so powerful a *Mediator* with the Father. Those that suffer, and are persecuted, may depend upon their *High Priest* for Comfort and Support, since he is *touched with a Sense of our Infirmities.* And all *may come boldly to the Throne of Grace to obtain Mercy and Help in time of Need,* because our Prayers are offered to God by so powerful and prevalent a Hand.

Heb. iv. 15, 16.

Q. *What Reason may there be given why our* Saviour *did not* ascend *in the Sight of the* Jews *for their Conviction?*

A. It was only absolutely necessary, that they who were to preach the Gospel should have the utmost Evidence of those Matters of Fact they attested. God's Design was to bring the World to Salvation by the Exercise of Faith, which is an Act of Assent upon the Testimony of another, with which Sight is inconsistent. And it is to be doubted, whether they who ascribed our Saviour's Miracles to the Power of the Devil, and suborned the Soldiers to say, upon his *Resurrection,* that his Disciples stole him away, would not have called his *Ascension* if they had seen it, a Phantasm and vain Apparition.

Mat. ix. 34.

—xxviii. 12, 13.

Q. *What influence ought the* Ascension *of our* Saviour *to have upon us?*

A. It ought to confirm our *Faith,* to strengthen our *Hope,* and to *raise our Affections* to Things above.

Q. *How doth the* Ascension *confirm our* Faith?

A. Because it gives us a farther Proof of our Saviour's *divine Mission*, and that he was a true Prophet sent from God; it being Evidence beyond Exception that God would never have so highly rewarded him, and visibly have taken him into Heaven, if he had not been sent into the World by him and had not approved of the Message he delivered to us. Neither can we doubt of his Return to judge the World, our Saviour having declared himself *appointed by God, Judge of Quick and Dead.* And the Angels having confirmed the same, Nothing being more credible than the Saying of one whom God has so visibly taken to himself. Acts x. 4.

Q. *How doth the* Ascension *strengthen our* Hope?

A. By seeing our own Nature thus advanced, we are assured that Dust and Ashes may thither ascend; and the blessed *Jesus* being our Head, as Members of his Body, we may expect Admission into that heavenly Court, where he sits in Glory since we have his Word, that can never fail, that he is *gone to Prepare a Place for us.* Besides, our Saviour's *Exaltation* dispels all those Fears the Weakness of our Nature may suggest to us, because he hath an absolute Disposal of all those Graces which are necessary to attain eternal Happiness.

Q. *How doth the* Ascension *exalt our* Affections?

A. By putting us in Mind that our Treasure is above, and that therefore we ought not to set our Affections upon Things that are *below.* That Heaven is the true and only Happiness of a Christian, and that our great Design in this World ought to be, to fit and prepare ourselves for the Enjoyment of it. That our constant Endeavours ought to tend towards the qualifying ourselves to be received into our Saviour's Presence, to whom we have the greatest Obligations of Duty and Gratitude. That by trampling upon our Sins, and subduing the Lusts of the Flesh, we may make our conversation correspond to our Saviour's Condition, that where the Eyes of the Apostles were forced to leave him, thither our Thoughts may follow him.

THE PRAYERS.

I.

For Heavenly mindedness.

GRANT, I beseech thee, Almighty God, that like as I do believe thy only begotten Son our Lord *Jesus Christ* to have ascended into the Heavens, so may I also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, World without End. *Amen.*

II.

For the Comfort of the Holy Ghost

O GOD, the King of Glory, who hast exalted thy only Son *Jesus Christ* with great Triumph unto thy Kingdom in Heaven, we beseech thee leave us not comfortless, but send to us thy Holy Ghost to comfort us, and exalt us unto the same Place whither our Saviour is gone before, who liveth and reigneth with thee and the Holy Ghost one God, World without End. *Amen.*

III.

Thanksgiving for the Ascension.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty and everlasting God; through thy most dearly beloved Son *Jesus Christ* our Lord, who, after his most glorious Resurrection, manifestly appeared to his Apostles; and, in their Sight ascended up into Heaven to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels and Archangels, and all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee O Lord most high. *Amen.*

IV.

I BELIEVE, O victorious Love, that thou, after thy Conquest over Death and Hell, didst ascend in Triumph to Heaven, that thou mightest *prepare Mansions* for us, and from thence, as Conqueror, bestow the Gifts of thy Conquest on us; and above all the gift of thy Holy Spirit; that thou mightest enter into the Holy of Holies, as our great High Priest, to present to thy Father the sweet-smelling Sacrifice of his crucified Son, the sole Propitiation for Sinners; and therefore all Love, all Glory be to thee. Glory be to thee, O *Jesus*, who didst leave the World, and ascend to Heaven about the thirty-third Year of thy Age, to teach us, in the Prime of our Years, to despise this World when we are best able to enjoy it, and to reserve our full Vigour for Heaven and for thy Love. Bp. Kenn Faith of the Ascension.

O thou, whom my Soul loveth, since thou hast left the World, what was there ever in it worthy of our Love! O let all my Affections ascend after thee, and never return to the Earth more; *for whom have I in Heaven but thee? and there is none upon Earth that I desire in Comparison of thee. Amen.* Lord *Jesus, Amen.*

CHAP. XXI.

WHITSUNDAY—A MOVEABLE FEAST.

Q. *WHAT* Festival *doth the Church this Day celebrate?*

A. The Descent of the *Holy Ghost* upon the Apostles in the visible Appearance of *fiery cloven Tongues* and in those miraculous Powers which were then conferred upon them Acts ii. 3

Q. *Why do we call this Festival* Whitsunday?

A. Partly from the glorious Light of Heaven, which was this Day sent down upon the Earth from the Father of Lights; but principally because

this Day, being one of the stated Times for Baptism in the *ancient* Church, those who were Baptized put on *White Garments*, as Types of that spiritual Purity they received in *Baptism;* and which they were obliged to preserve in the future Course of their Lives.

Q. *Which were the* stated Times for Baptism *in the Primitive* Church?

A. At first all Persons were baptized as Opportunity and Occasion served; and when there were appointed Seasons, Infants, and the Sick received Baptism at all times. But when the *Discipline* of the Church began to be settled, it was confined to two solemn and stated Times of the Year, *Easter* and *Whitsuntide*, including the intermediate Space of fifty Days that is between them; which was in a manner accounted *Festival*, and Baptism administered during the whole Time. Besides these, *Nazianzen* reckons the Feast of the *Epiphany*, probably in Memory of the *Birth* and *Baptism* of our Saviour, both which went anciently under that Title; but though this might be a custom in some Places, yet it is questioned whether it was universal; besides, afterwards it was prohibited and laid aside.

Tert. de Baptis. c. 29.

Q. *Why were* Easter *and* Whitsuntide *appointed for this Purpose?*

A. Easter was appointed in Memory of *Christ*'s Death and Resurrection; correspondent to which are the two Parts of the Christian Life represented in *Baptism dying* unto Sin, and *rising* again to newness of Life. *Whitsuntide* in Memory of the Apostles being then baptized with *the Holy Ghost and with Fire*, and of their having at that Time baptized themselves three thousand Souls; this Communication of the *Holy Ghost* to the *Apostles* being in some Measure represented and conveyed in *Baptism.*

Mat. iii. 11. Acts ii. 41

Q. *Why was* Baptism *deferred to these* stated Times?

A. That *adult* Converts who made up the Body of baptized persons in those Days, might be fitted and prepared for their solemn admission into the Church by this Sacrament. In order to this purpose they were for some considerable Time *catechised* and instructed in the Principles of the Christian Faith, from whence the *Candidates* of *Baptism* were called *Catechumens:* they were obliged to give Testimony of their Proficiency in Christian Knowledge to the *Bishop* or *Presbyter*, who were appointed to examine them upon such Points: they were farther to give Proof of a sober and regular Conversation, and, that they might be the better disposed to receive the greater Benefits of this Sacrament, they prepared themselves, by *Prayer* and *Fasting*, in a strict Observation of the holy Season of *Lent*. As for the Children of Christian Parents, it is evident they were admitted to Baptism in their Infancy, from the greatest part of the Ancient writers, as *Irenæus*, *Tertullian*, *Origen*, and *Cyprian*.

Cyril. Præf. Catech. Iren. 1, 2. c. 9. Tertul. de Bap. Orig. in Lev. c. 12. § 1. In Rom. lib. 5. § 8. Cypr. Epist. ad Fidum.

Q. *When were the* miraculous Gifts *of the* Holy Ghost *conferred upon the* Apostles?

A. Upon the Day of *Pentecost*, which was observed by the *Jews*, fifty Days after their *Passover* in Memory of the Law delivered at Mount *Sinai*, and for the gathering and bringing in of their Harvest.

Q. *What was the first Effect of the* Descent *of the* Holy Ghost *upon the* Apostles?

A. They began to speak with other Tongues as the Spirit gave them Utterance. Whereby they who were *Jews*, were enabled in an Instant to publish that Religion which God had revealed to them, all over the World. Acts ii. 4.

Q. *Did the Inhabitants of* Jerusalem *take any Notice of this Matter?*

A. Yes; at the Noise of it, those *Jews* that were assembled at *Jerusalem* from all Parts, to observe the Day of *Pentecost*, came together unto the Place, and were confounded, because every Man Acts ii. 6.

heard the *Apostles* speak in their own Language wherein they were born.

Q. *Wherein did this* Gift *of* Tongues *consist?*

A. Not in a Capacity of speaking several Languages at the same Instant, for that is impossible; but in speaking several Languages, without ever having had the Advantage of learning them. So that
Ver. 8. the several Nations then present, heard some or other of the *Apostles* speaking in their own Language.

Q. *How was this* Gift *conferred upon the* Apostles?

Acts ii. 2, 3. *A.* Suddenly there came a Sound from Heaven, as of a mighty rushing Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them.

Q. *What doth this* Sound *from Heaven as of a mighty rushing* Wind *represent to us?*

A. It is a fit Emblem of the *Divine Spirit*, by whose Efficacy the Gospel was to have a speedy and unexpected Success. To this our Saviour had
John iii. compared it in his Discourse with *Nicodemus*. And it signifies to us, that the Publication of the *Gospel* was attended with the same divine Presence and Power, that the giving of the Law was; but not with the same Circumstances of Terror.

Q. *What do the* cloven Tongues, *as it were of* Fire, *represent to us?*

A. Not only the Diversity of Languages miraculously infused into the *Apostles*, to enable them to preach to divers Nations; but the quick and piercing Efficacy of their Speech.

Q. *What mean these* cloven fiery Tongues *sitting upon each of them?*

A. It signifies that this *Gift of Tongues* was constant, because they had continual Use of it; and that it was common to all the *Apostles*, because they were all to be Publishers of the Gospel, and the Witnesses of our Lord's Resurrection; which was the great Miracle whereby the *Gospel* was to be confirmed.

Q. *What* Evidence *is there that this* Miracle *was* real, *and that there was no Manner of Deceit in it?*

A. It was publicly wrought before many Witnesses, and those Enemies to the *Apostles,* as being the Disciples of him they had so lately crucified. They gave Proof of this miraculous Power, in the Presence of great Multitudes of several Nations, and in all Places where they went preaching the *Gospel.*

Q. *Might not the* Apostles *craftily combine together to impose upon the World by the* Pretence *of such a* Miracle, *after having acquired the Knowledge of Languages by Study and Industry?*

A. No; because they were not Strangers at *Jerusalem;* their Persons were known as the Followers of *Jesus;* and so was their mean Condition and illiterate Education; which gave them no Opportunity to attain this Skill in an ordinary Way. And where they were not known, their affirming that this Gift was supernaturally conferred upon them, was supported by the Power they had to work other Miracles of all Kinds, which they every where did frequently; and particularly in this Kind, having a Power to impart the same Gift to others by the Imposition of Hands. Acts x. 3.

Q. *But might not this* Gift of Tongues *be only the Effect of an* enthusiastic *Heat, and of a Brain distempered with* Wine?

A. Language being not natural to Man, but an arbitrary Thing, no violent Heat whatsoever could form a new Language to a Man which he never knew before. But were it possible, the Time and the Manner how the *Apostles* used this Gift, prove that it was no Effect of Wine, for it was the third Hour of the Day, the Time of Morning Prayers, to which the *Jews* generally came fasting. And they argued with such Strength and Sedateness, that they convinced great Numbers of their Hearers of the Excellency of the Doctrine delivered by them; which shows their Reason was not discomposed; and the same Spirit and Power continued with them,

afterwards, which proves it was not the Effect of a sudden Heat.

Q. *To what End were the Apostles thus* endowed *with all* Languages?

A. To enable them to spread and diffuse the Knowledge of Christianity over the World, the Gospel thereby making a greater Progress in a few Years, than it could have done, in human Probability, without it, in many Ages.

Q. *Doth it seem probable, that, if the* Conversion *of* Infidels *were attempted by Men of honest and sincere Minds, God would extraordinarily countenance such a Design?*

A. It is agreeable to Reason to think he would, and no Ways contrary to Scripture; for as the Wisdom of God is never found to be prodigal in multiplying the Effects of his Almighty Power, so it is never wanting to afford all necessary Evidences and Motives of Conviction.

Q. *What other* extraordinary Gifts *of the* Holy Ghost, *were conferred upon the Apostles?*

A. They had the Gift of *Inspiration,* whereby they were fully and clearly instructed in all Manner of heavenly Truth, bringing to their Minds whatever *Christ* had taught them; and supplying whatever he had designedly omitted, till they were better able to bear it; and were thereby infallibly assisted in delivering the said Truth entire to others. And they had the *Gift of Miracles,* which enabled them to prove to others, with the most convincing Evidence, those Things which God had revealed to them.

Q. *What do you mean by a* Miracle?

A. The Work of a *superior Power,* unaccountable to us from *natural Causes,* evident and wonderful to *Sense.* An Effect may then be said to be *supernatural,* when either in itself, or in its Manner and Circumstances, it exceeds any *natural Power* that we know of to produce it: which does not necessarily imply, that *Miracles* are always an imme-

diate Effect of the *divine* Power, because *Angels*, good or bad, may do such Things as exceed any natural Power known to us, and which we cannot distinguish from some Effects that are wrought by the immediate Power of God. And if a Miracle was not externally sensible, how shall the Spectators perceive it? They must find some Change in the Object, or else the pretended Miracle is lost to them.

Q. *When are* Miracles *a convincing Proof of the* Truth *and* Divinity *of any Doctrine?*

A. When they are wrought in Confirmation of such Doctrines as are worthy of God, and which tend to promote Piety, as the Christian Doctrines most eminently do. For if they are wrought to introduce Idolatry, or to countenance Impiety and Immorality, we have the Warrant of *Moses* not to regard them. And our Saviour refers the *Jews* to the Nature of his Doctrine, as a Proof that his Power of working Miracles was not from *Satan*. And Miracles are then more especially a convincing Proof, when they are of such a Nature and Kind that they are peculiar to the Power of God, and cannot be performed by any *unclean Spirit;* as the *foretelling future Contingencies, knowing Men's Hearts, raising the Dead, and casting out Devils.*

Deut. xiii. 1, 2, 3. Mat. xii. 25, 26, &c.

Q. *Is it not a great Sin to* disbelieve *the* Gospel, *after so thorough Confirmation of it?*

A. The Gospel being sufficiently propounded, and there being such sufficient Grounds offered to persuade Men to believe it, as the *Confirmation* of it by *Miracles*, of which we are assured by credible Relation; it must be a Sin of the greatest Size to resist so great a Light, and to reject the greatest Blessings that ever were bestowed on Mankind. How shall Men escape, if they neglect so great Salvation, which at the first began to be spoken by the *Lord*, and was confirmed by them that heard him? Besides, our *Saviour* hath plainly declared, *That he that believeth not shall be damned;* and that the not *receiving his Words*, designed for such an inestimable Good, and

Mark xvi. 16. John xii. 48.

attested with such Authority and Commission from *God* the Father, is an Accusation which will be heavily charged on Men at the Day of Judgment.

Q. *What are the* ordinary Gifts *of the* Holy Ghost, *which regard all Christians, in all Ages, to the End of the World?*

A. All those Helps and Assistances which are necessary for the Performance of those Conditions upon which our Salvation depends; partly by illuminating our Understandings, in our sincere and diligent Inquiries after divine Truth; and partly by exciting our Wills to that which is good, and strengthening our vigorous Endeavours in the Prosecution of it. So that the Gift of God's Spirit, in this Sense, doth imply his continual Residence in good Men, his being a Principle of spiritual Life to them, and his powerful assisting of them to all the Purposes of Holiness and Obedience.

Q. *How may we attain these* ordinary Gifts *of the* Holy Spirit?

James i. 5. Luke xi. 13. *A.* By the Use of all those Means which God hath established for this End and Purpose, which are therefore called the *Means of Grace.* As humble, hearty, and fervent *Prayer*, a frequent and devout Use of the *Holy Sacrament*, reading and hearing God's *Holy Word;* with the Use of all other likely Means to attain those Graces which we seek for at his Hands: And all this as obedient Members of the Catholic Church, to whom alone *Christ* hath promised these Influences of his Spirit.

Q. *What may we learn from the Observation of this* Festival?

A. To thank God for those miraculous Gifts he bestowed upon the Apostles, to fit them to convert the World, and for inspiring the sacred Penmen of holy Writ; whereby he hath given such abundant Testimony of the Truth of our Religion, and such firm Grounds for our Faith. To live according to the holy Precepts of that Gospel which hath received so convincing a Testimony. Earnestly to

beg of God the Gift of his Holy Spirit, which is so necessary to enable us to run the Ways of his Commandments, and which God is ready to grant to our hearty and fervent Prayers. To support ourselves under all the Difficulties of our Christian Warfare, which arise either from our own Weakness, or the Power of our spiritual Enemies; by considering *that he that is in us is greater than he that is in the World;* and that he may *do all Things through Christ that strengtheneth us.* To attribute all the Good that is in us, as well as the Perfections and Abilities we enjoy, to the Holy Spirit, whose free Gift they are, and to employ them to the Benefit and Advantage of our Neighbours, they being therefore given that we might *profit* with them.

1 John iv. 4. Phil. iv. 13.

Q. *What do you mean by the* Holy Ghost *or* Holy Spirit?

A. The *Third Person* in the most adorable *Trinity*, distinct from the Father and the Son, and eternally proceeding from both; being called the *Spirit of Christ*, and the *Spirit of the Son*, as well as of the Father, and of one divine Essence or Substance with them; essentially holy in respect of his own divine Nature; for as the Son was so begotten of the Father as to be one God with him, in like Manner the Holy Ghost so proceedeth from the Father and the Son, that he is one and the same God that they are.

Rom. viii. 9. 1 Pet. i. 11. Gal. iv. 6.

Q. *What is the* peculiar Office *of the* Holy Spirit?

A. To *sanctify* and renew our corrupt Nature, and restore it to its primitive Perfection and Dignity. For since without Holiness it is impossible to please God, or attain that Happiness which consists in the Enjoyment of him, and that the Frailty and Weakness, as well as the Corruption of our Nature is so great, that we are not able of ourselves to accomplish this mighty Work, God hath been graciously pleased to grant us his Holy Spirit to be the Author of all internal Holiness, and the Principle of our spiritual Life; and consequently it is this blessed Spirit that gives *Clearness* to our *Faith, Zeal*

to our *Charity*, and *Strength* and *Power* to all our *Graces*.

Q. *When may the* Holy Spirit *be said to give* Clearness *to our* Faith?

A. Not only when he *reveals* to us the *Will of God*, which he hath *externally* proposed in the *holy Scriptures;* but when he *internally* illuminates our Minds, and inclines them to the *Obedience of Faith*, whereby we firmly assent to those Truths which unto a natural or carnal Man are Foolishness. When the *Belief* of the *Principles* of *Religion* is vigorous enough to govern our Practice and influence our Lives; when the *Torments* of the *Damned* make us afraid to follow them in their Sins, which have brought upon them all those Miseries; when they put us upon striving against every Temptation to avoid the Danger; when the *Glories* of the *Saints* persuade us to imitate their Lives which have raised them to that Happiness; when the Hope of seeing God purifieth us as he is pure, by seeking all Occasions of our Improvement, and by making it our Business to work out our Salvation.

Q. *When may the* Holy Spirit *be said to add* Zeal *to our* Charity?

A. Not only when the *Love of God* secures our own *Duty*, but when it makes us *earnestly concerned* that all the World should be influenced by the same divine Flame, and that our Neighbour should become a fit Object of infinite Mercy. When we are sensibly touched with the Blindness and Obstinacy of wicked Christians: and endeavour, by the properest Methods, to cure their *Ignorance*, and to remove their great *Indifference* as to the Business of Religion. When we are careful to insinuate and establish the Maxims of Piety in our *Families*, and among our *Friends* and *Relations*. When our *Discourse* and *Conversation* is *edifying*, and tinctured with a Relish of Religion. When we recommend it by our own *Example*, and by our *Prayers*, for the Conversion of Sinners, and for the Perseverance of the Righteous.

When we *conceal* all Things that may offend the *Weak*, and publish whatever may tend to increase the *Love* of *Virtue*. When we take all Occasions to *praise* those that live well, to *honour* them before the World, and to give them the Preference in those Favours we are able to confer. When the Civilities and Liberalities we exercise, and the Friendships we contract, aim at the *Conversion* and Sanctification of Souls. When the Comfort and Relief we give to the *Poor*, the *Sick*, and the *Afflicted*, tends to make the Design of God's Providence towards them effectual, for their Amendment if they are bad, or for their Improvement if they are good; that they may learn to adore the Author of their Afflictions, and wisely fix their Minds upon a Good that is stable and permanent.

Q. *When may the* Holy Spirit *be said to give* Power *and* Strength *to our* Graces?

A. Not only when the *Empire of Reason* is secured against the *Attacks* of the *inferior Appetites*, but when our evil Inclinations are in some Measure stifled, and all *carnal Affections die in us*. When the *Allurements* of the *World*, and the Enjoyments of Sense appear as trifling Entertainments in Comparison of the *Pleasure* and *Happiness* of serving God and doing good. When the *Difficulties* and *Dangers* we meet with in the Road of our *Duty* are so far from discouraging us, that they raise our Spirits, and increase our Resolution, and serve only to make the Pleasures of *Virtue* more perfect. When the *bearing* and *forgiving Injuries*, the *mortifying* our *sensual Appetites*, and the *Suffering for Righteousness*, which, to worldly Minds, carry so terrible an Appearance, are embraced with *Joy* and *Satisfaction*, as the happy Opportunities of manifesting a sincere and ardent Affection to the blessed *Jesus*. When we receive the Afflictions of Life not only with *Patience* and Submission, but with *Thankfulness*, from a Sense of that Profit and Advantage they may bring to us. These Effects

were visible in the Conduct of the *holy Apostles;* never did so much Resolution get the better of so much Weakness, so great a Contempt of Danger and Death triumph over so shameful a Cowardice, and so sincere and ardent a Desire of Suffering, master a very careful Endeavour to avoid the Appearance of it.

THE PRAYERS.

I.

For the Gift of the Holy Spirit.

GOD, who as at this Time did teach the Hearts of thy faithful People by the sending to them the Light of thy Holy Spirit; grant me, by the same Spirit, to have a right Understanding in all Things, and evermore to rejoice in his holy Comfort, through the Merits of *Christ Jesus* my Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, World without End. *Amen.*

II.

For the faithful Service of God.

ALMIGHTY and merciful God, of whose only Gift it cometh, that thy faithful People do unto thee true and laudable Service; grant, I beseech thee, that I may so faithfully serve thee in this Life, that I fail not finally to attain thy heavenly Promises, through the Merits of *Jesus Christ. Amen.*

III.

For a Practice suitable to the Christian Profession.

ALMIGHTY God, who showest to them that be in Error, the Light of thy Truth, to the Intent they may return into the Way of Righteousness; grant, unto all them that are admitted into the Fellowship of *Christ*'s Religion, that they may eschew those Things that are contrary to their Profession, and follow all such Things as are agreeable to the same; through our Lord *Jesus Christ. Amen.*

IV.

O LORD my God, who, by thy Son our Saviour *Jesus Christ*, hast promised thy Holy Spirit to them who ask him of thee; I beseech thee to give him to me in all the Graces and Assistances of which I stand in Need. I ask him in all Humility and Earnestness, as the greatest Blessing I can receive; I ask him in the Sense of my own Weakness and Infirmities, as knowing, without his continual Inspirations, I can desire Nothing that is good, or do any Thing that is acceptable to thee: O therefore let him be with me, and remain with me, and most powerfully assist and support me in all Trials and Temptations when I most need his Help. Dr. *Hicks.* For the Gifts of God's Holy Spirit.

Let him be unto me a Spirit of Sanctification to purify my corrupt Nature, a Spirit of Counsel in all Difficulties, of Direction in all Doubts, of Courage in all Dangers, of Constancy in all Persecutions, of Comfort in all Troubles, especially in Times of Sickness, and at the Hour of Death, and of Submission and Resignation to thy holy Will and Pleasure in all Afflictions that are most grievous to Flesh and Blood.

Leave me not a Moment to my own human Frailty without his Assistance; but let him constantly inspire me with Fear, Love, and Devotion towards thee; with Truth, Justice, and Charity towards my Neighbour; and with Abstinence and Sobriety towards myself. And because I live in evil Times, and am in Danger of being deceived by the Wiles and false Pretensions of Men, let him be also unto me a Spirit of Wisdom and Conduct, and Discretion, that in all my Conversations I may be able to discern Truth from Hypocrisy, and sincere, undesigning, and faithful, from false, designing, and flattering Friends.

Farthermore, I beseech thee, let him be unto me a Spirit of Patience under all Crosses and in all Provocations; a Spirit of Trust and stedfast Repose of

Mind in thy Care and Providence; a Spirit of Forgiveness to my Enemies; a Spirit of Humility to make me quiet and easy in myself, meek and gentle to others, and to free me from all the Sin and Torment of Pride, Envy, and Ambition; and finally so let him guide me and govern me through the whole Course of my short Life here, that I may not fail to obtain everlasting Life, through *Jesus Christ* our Lord. *Amen.*

II.

Thanksgiving for the Descent of the Holy Ghost.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty Everlasting God, through *Jesus Christ* our Lord, according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven, with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them and to lead them into all Truth; giving them both the Gift of divers Languages, and also Boldness, with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee, and thy Son *Jesus Christ:* Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

CHAP. XXII.

MONDAY IN WHITSUN-WEEK.

Q. *WHAT shows the great* Solemnity *of the* Festival *we commemorate at this Time?*

A. The particular Care the Church hath taken to set apart this and the following Day for the Exer-

cise of religious Duties; to the End that we might have Leisure to offer up our Praises and Thanksgivings to God, for that perfect Discovery he hath made of his Will to Mankind in the *Christian Revelation*, which contains the best and surest Means of serving him, and of performing those Obligations we lie under to the divine Majesty; and which hath been confirmed by the Descent of the Holy Ghost.

Q. *How is the* Knowledge *of* Religion *attained?*

A. Either by the *Light of Nature*, which discovers to us the Being of a God, and the infinite Perfections of the divine Nature, particularly his Goodness, which inclines him to reward those that serve him and diligently seek him; and his Justice, which requires him to punish those that disobey him; and that therefore consequently there is a Part of Man which will subsist in the next World, capable of these future Rewards or Punishments, which leads us to the Immortality of the Soul; which System of Principles, with a suitable Practice deducible from them, we call *Natural Religion;* or else by *Supernatural Revelation*, which we call *Revealed Religion.*

Q. *What do you mean by* Supernatural Revelation?

A. God's manifesting himself or his Will, to Mankind some Way or other, over and above what he hath made known to us by the Light of Nature; in such a Manner and in such Instances, that all our own Reasonings could never have attained unto; which Manifestation was sometimes made immediately by God, and sometimes by the Mediation of Angels, as were most of the Revelations of the Old Testament.

Q. *How doth it appear that a* Revelation *from* God *is* possible?

A. This is evident from the Nature of God, and the Capacities of Men, as well as from that Proof which is produced to satisfy us concerning a Mission from God. An infinite Being that created

our Souls capable of knowing him and loving him, can never want Power to communicate farther Light to our Minds, and make farther Discoveries of his Will and Pleasure: and Man thus made after his own Image can use those Faculties he is endowed with, both in receiving and delivering the Matter of the Revelation, especially when it offers itself in a Manner suitable to those Faculties. And when such Things are discovered as by *Prophecy*, which none but God could reveal, and such Things done as by *Miracles*, which none but an Almighty, at least a supernatural Power, could effect, we are as sure such Evidences are Proofs of a supernatural Revelation, as we are that the Creation of the World is a Demonstration of the Existence of a Deity. Now this is a Matter so evident, that it hath been generally believed among all Mankind, even among the *Heathens*, who were destitute of true Revelation; and the Consent of all Nations, that there is such a Principle as *Inspiration* in the World, doth make it plain, that it carries no Repugnancy to natural Light, supposing that there is a God, that he should reveal his Mind by some particular Persons to the World; to which Purpose the Testimony of *Tully* is very considerable; and among most of the Philosophers these two Principles went together, the *Existence* of a *Deity*, and the Certainty of *Inspiration*.

De Divin. lib. 1.

Q. *Whence appears the* Necessity *and* Expediency *of* divine Revelation?

A. From the great *Ignorance* and *Corruption* of *human Nature*, and that Misery and Guilt which Mankind had contracted, which was plain even to those that were unacquainted with the Original of it: So that some extraordinary Means became necessary for their Recovery. And from the *infinite Goodness of God*, whose Providence not only extends his Care to the Bodies of Men and their outward Conditions in this World, but chiefly to their immortal Souls and their Happiness in another Life; upon which

Account rational Creatures, plunged in Misery, became fit Objects of the divine Care and Compassion. For though natural Light convinces us of the *Existence of a Deity*, and shews us how reasonable it is to pay our Adorations to that Power that created and preserves us, yet it does not sufficiently direct us in the Way and Manner of performing it; though it gives us some Hopes of Pardon upon our Repentance, from the general Notion of God's Goodness, yet it prescribes us no certain Method for the obtaining our Reconciliation. So that Revelation was necessary both to relieve the Wants of Men in a natural State, and to recover the Lustre and Brightness of their natural Principles, sullied and impaired by the Degeneracy of Mankind; and farther to add such Improvements, as might be perfective of human Nature, and instruct Men in the Method of appeasing an offended Deity. All the Pretences of the Heathen Law-givers, as *Lycurgus*, *Numa*, &c. to have received their Laws from some Divinity, was a tacit Confession that Revelation was necessary and expedient to conduct Men to Happiness.

Q. *What are the* several Kinds *of* Revelation?

A. The several *Kinds of Revelation*, whereof some are mentioned by the *Jews*, and others recorded in *Holy Scripture*, are *Inspiration*, *Visions*, *Dreams*, *Prophecy*, *Oracle*, *Voices*, particularly the *Bath-Col*, and that which the *Jews* reckon peculiar to *Moses*, which they called *Gradus Mosaicus*.

Q. *What do you mean by* Inspiration?

A. Inspiration is a *Revelation* which is insensibly communicated and breathed as it were into the Soul of a Man, so that the inspired Person does not think his own Thoughts, nor order his own Conceptions, nor form his own Notions so far as he is inspired. But this doth not exclude the Exercise of his own Reason in these Operations: but these Infusions not proceeding from any Reasoning in themselves, but from an external and supernatural Cause, it is by that Cause determined to the Matter that is inspired.

Q. *What do you mean by* Visions?

A. A *Vision* is the supernatural Representation of an Object to a Man when waking, as in a Glass which places the Visage before him; by which he has as clear a View of the Things thus represented, as if they were the Things themselves, and not the Images and Appearances of them. Thus St. *Paul* as clearly saw our Saviour by a Representation or Vision when he was in a Trance in the Temple, as he did when our Saviour actually and visibly appeared to him at Mid-day, on the Way to *Damascus*. By this Means what Sight, Presence, and Knowledge are to us in Things sensible when we are awake, that Vision is to such as are in an Ecstacy. So that when the Name of Vision is given in Scripture to this Way of *Revelation*, it is not from any Use made of corporeal Sight, or that the Eye is entertained with corporeal Objects, but because of the Clearness and Evidence of what is represented, and by Reason of the Conformity it therein bears to outward and corporeal Sense.

Acts xxii. 17, 18. ix. 4. xxvi. 13. 1 Cor. xv. 8.

Q. *What is* Revelation *by* Dreams?

A. A Revelation by a Dream was the Representation of an Object made to a Man in his Sleep, and though it be as natural to Man to dream as to sleep, yet in this Case the Dream or Revelation was supernatural. For to dream of such Things then doing, or of such Things to come, as are altogether independent upon the Body, nor by any Methods of Nature or presumptive Arts, to be known or foreseen, is supernatural. Thus to dream was natural to *Pharaoh*, as to others, and his Dream of the seven fat and lean Kine might have passed under that Character; but by such a Dream to be made to understand, that there should be successively seven Years of great Plenty, and then seven Years of Famine, could proceed only from a divine Revelation.

Q. *What do you mean by* Prophecy?

A. The *foretelling of Things to come*, which might be communicated either by *Vision* or *Dream*; for the

Jews observe that *Prophecy* was always received one of these two Ways; grounding their Opinion upon the Declaration of God himself: *If there be a Pro-* Numb. xii. 6. *phet among you, I the Lord will make myself known to him in a Vision, and speak to him in a Dream.* The *Jewish* Doctors farther tell us, that *Prophecy* was a clearer Revelation, and carried greater Assurance along with it than either a *Vision* or *Dream* without Prophecy; and that this was common to all the *three,* that there was something of Ecstacy or Transport of Mind in them. Indeed, the *primary Notion* of a *Prophet* seems to lie in *declaring* and *interpreting* to the World the *Mind of God,* which he receives by *immediate Revelation;* and hence it is that in Scripture the *Patriarchs* as *Abraham* and others, are called Prophets, who were not so famous for any Predictions uttered by them, as for declaring the Mind of God from the frequent Revelations they received. For it is altogether accidental and extrinsical to the Nature of Prophecy what Time it has a respect to, whether past, present, or to come; but because future Contingencies are the farthest out of the Reach of human Understanding, therefore the foretelling of Things to come hath been chiefly looked upon as the main Note and Character of a Prophet, as being apprehended to be the strongest Evidence of the Truth of divine Revelation.

Q. *What was the* Punishment *of* counterfeiting a prophetic Spirit *under the Law?*

A. To deter Men from counterfeiting *a prophetic Spirit,* or from hearkening to such as did, God appointed that every such Pretender, upon legal Conviction should be put to Death. *But the Prophet* Deut. xviii. 20. *which shall presume to speak a Word in my Name which I have not commanded him to speak, or that shall speak in the Name of other Gods, shall surely die.* The *Jews* generally understand this of strangling as they do always in the Law, when the particular Manner of the Death is not expressed. And by this Punishment the *false Prophet* was distinguished from the

Seducer, who was to be stoned to Death by a sufficient Testimony: the *Seducer* being a Person who sought by cunning Persuasions and plausible Arguments, to draw Men off from the Worship of the true God, but the *false Prophets* always pretended divine Revelation.

Deut. xiii. 6, 10.

Q. *What is* Revelation *by* Oracle?

A. This was called *Urim* and *Thummim*, which was a rendering Answers to Questions by the *High Priest*, placed before the *Mercy-Seat*, looking upon the *Stones* in the *Breast-Plate*; which, how it was done, it is not agreed by those who have treated of this Matter.

Q. *What is* Revelation *by a* Voice?

A. When the Matter of the *Revelation* was communicated immediately or occasionally by a *Voice*. The former of these was vouchsafed to *Abraham*, and above all to *Moses*, to whom God is said to have *spoke Face to Face, as a Man speaketh to his Friend*. The other, which was altogether occasional, was for some particular *Direction*, as to *Hagar* and others; or for *Testimony*, or *Confirmation*, as was that mentioned in the *Gospel*, when it was audibly proclaimed from Heaven, *This is my beloved Son, in whom I am well pleased.*

Exod. xxxiii. 11.

Gen. xxi. 17, &c.

Mat. iii. 17.

Q. *What do you mean by the* Bath-Col?

A. This was counted by the *Jews* the lowest Degree of *Revelation*, which was called the *Daughter of a Voice*, or *Echo*, in relation to the *Oracle* of *Urim* and *Thummim*, as some think; for whereas that was a Voice, given from the Mercy-Seat within the Veil; this, upon the ceasing of that Oracle, being supposed to come in its Place, might not unfitly or improperly be called a *Daughter*, or Successor of that Voice, which the *Jews* pretend, continued among them from the Days of the Prophet *Malachi* to the Time of our Saviour, and which, after a Sort, they conceived was to supply the ceasing of Prophecy among them. But many learned Men have reduced those numberless Stories that occur in the Writings

Maim. Mor. Nev. par. 2, c. 42.

of the *Jewish* Doctors concerning the *Bath Col*, to these two Heads; that either they were sometimes *mere Fables*, invented to raise the Reputation of some *Rabbi*, or at other Times *Magical* and *Diabolical* Delusions. Lightf. Vol. ii. p. 128, 129.

Q. *What do you mean by the* Gradus Mosaicus?

A. This the *Jews* esteemed the highest Degree of *Revelation*, to which *Maimonides* attributes these Characters: That God manifested himself to *Moses* when he was awake, though to other Prophets in Dreams and Visions: That the Influence was derived immediately from God himself, without the Mediation of any Angelical Power, without any Fear, Amazement, or Fainting, which were incident to other Prophets: and that the Spirit of Prophecy rested upon him, so that he could make Use of it when he would. Thus much is certain, that the *Revelation* made to *Moses* had some singular Prerogatives above those of other Prophets, as is plain from Scripture: but that it was always by an immediate Communication from God, without the Mediation of Angels, seems not so agreeable to what St. *Stephen* tells us, that, *The Law was given by the Disposition of Angels;* nor to what St. *Paul* affirms, *That it was ordained by Angels, in the Hands of a Mediator*, which was *Moses*. Numb. xii 6, 7, 8. Acts vii. 53. Gal. iii. 19.

Q. *Are these* Divine Revelations *collected together, and have we any* authentic Instrument *and* Record *of them?*

A. Most of the fore-mentioned *Sorts* and *Degrees* of *Revelation*, which God hath made of himself to the World, are collected together in the *Holy Scriptures;* by which the Things revealed any of these Ways are transmitted to us, and therefore called the *Word of God*, as containing those Things which God in several Ages had spoken to the World; which are necessary to be known by Men, in order to their eternal Happiness. And this being now the great Standard of Revelations from God, which is to continue to the End of the World, we are all

concerned to establish ourselves in the Belief and Practice of what is contained in the holy Scriptures.

Q. *What are the* peculiar Characters *of a* Divine Revelation?

A. The Proofs of a *Divine Revelation* vary according to the different Cases of those it doth concern; For they may relate either to the person himself that is inspired, or to those that receive the Matter revealed immediately from the persons inspired, or to those that live remote from the Age of the inspired Persons, as in the Case of all Christians since the Times of our Saviour and his Apostles.

Q. *How can the* Person inspired *be satisfied himself of the* Truth *of such a* Revelation?

A. When God Almighty thinks fit to make a Revelation to any Man, to manifest and discover any Truth or Thing to him of which he was before ignorant; it is not unreasonable to think, but that he will, some Way or other, satisfy the Person concerning the Reality of it: for it cannot possibly signify any Thing, or have any Effect upon the Man, unless he be satisfied it is such; and the Assurance of a divine Revelation, as to the Person himself, is most probably wrought by the great Evidence it carries with it of its Divine Original; for no Man can doubt but that God who made our understandings, and knows the Frame of them, can accompany his Revelations with so clear and overpowering a Light as to discover to us the Divinity of them, and that they came from him. Consequently in God's manifesting himself to the Prophets, there was such a powerful Representation on the Part of the divine Agent, and that Clearness of Perception on the Part of the Person inspired, as did abundantly make good those Phrases of *Vision* and *Speaking*, by which it is described in Scripture. Yet sometimes there was added some Sign or supernatural Proof; for when *Gideon* has some doubt of what the *Angel* said when he knew not who he was, and betrayed some Fear when required to go on a difficult Enterprise, he was

Judges vi. 21, 37. vii. 13, 14.

confirmed by the Fire out of the *Rock* that *consumed the Flesh*, and by the *Fleece*, and by the *Soldier*'s Dream, and the *Interpretation* thereof. And *Moses* was convinced not only of his own Mission from God, but of the Acceptance and Authority he should have upon it with the People, when the *Rod* in his Hand was turned into a *Serpent*; and his *Hand*, by putting it into his *Bosom*, was made *leprous* and *cured it again* in a Moment by *taking it out*. Exod iv. 3, 6.

Q. *But doth not this make a* stubborn Belief *and* obstinate Conceit *of a Thing to be a* Divine Revelation?

A. I think not; because a good Man, when he is inspired, and reflects upon it, and diligently considers the Assurance which he finds in his Mind concerning it, can give a rational Account of it to himself, he must have reason to believe himself inspired, which the deluded Person wants; and therefore the Positiveness of the Pretender may arise from Pride and Self-conceit; which have no small Influence: but more especially from a disordered Imagination or Fancy, which interrupts the Operations of the Mind; whereas a true Inspiration will bear the Test of the Prophet's Reason, which will give him Satisfaction concerning it. Thus he finds it a foreign Impression, that it doth not spring from himself, nor hath its Rise from thence; and therefore ascribes it to some Spirit without himself, and believing that there is a God that can communicate himself to the Minds of Men, and that his Goodness is such, that he will not suffer them to be under the Necessity of a Delusion, which they must be, if when they have the highest Assurance and Satisfaction that such a Thing is a divine Revelation, they may be deceived. Farther, he considers the Matter of the Revelation, and if it neither contradicts any essential and fundamental Notion of his Understanding, nor any other former Revelation, he thinks himself obliged to entertain it. The Confidence of Enthusiasts in their imaginary Inspirations arising from a Defect of their Reason and

Judgment, is in itself no more an Argument against this, than because Sense is sometimes deceived and imposed upon, that therefore it is never certain; or because there are Errors and Disputes among Mankind, that therefore there is no Truth. Confidence in imaginary Inspirations may be great, but the Perception, and so the Assurance, cannot be equal to what is real.

Q. *How can they that receive the* Revelation *from the* Persons inspired *judge of the* Truth *of such a* Revelation?

A. From the *Credibility* of the *Persons pretending to Inspiration*, that they be of known Probity and approved Integrity, and that they be endowed with Prudence and Understanding; for God's Choice of Persons for so peculiar a Service, doth, in that Way, either find or make them fit. From the *extraordinary Evidence* and Testimony they give that they are inspired, as *working of Miracles*, which must be unquestionable as to their Number and Quality, and to the public Manner of doing them; and the *Prediction of future Events*, which God claims as a Prerogative to himself, because such Things, being out of the Reach of any created Understanding are a more certain Proof of a divine Power, than even the working of Miracles themselves. From the *Matter* of the *Revelation*, which, when it concerns Mankind in general, must be worthy of God, as proceeding from him, and must tend to the Advantage and Satisfaction, and Happiness of Mankind, to whom the Revelation is made; for Justice, Holiness, and Goodness, are as necessary and as essential to our Idea of God as Power; and consequently, a Revelation that contradicts these Attributes cannot come from God. This Evidence is very necessary, and may reasonably be expected, and is a Proof of the highest Nature; and what, as every Man can judge of, being a Master of Sense and Reason: so it is what every Man ought to be concluded by.

Q. *What* Evidence *is* necessary *for those who* live *at a* great Distance *from the Age of those Persons that*

were inspired, *to* satisfy *them of the* Truth *of that* Revelation *they are* obliged to believe?

A. The credible Report of Eye and Ear Witnesses concerning the Miracles that have been wrought, and the Predictions that have been foretold to prove Persons inspired, conveyed down to us in such a Manner, and with such Evidence, as that we have no Reason to doubt of the Truth of them; which is all the Evidence that can be had in such Circumstances, and which must be presumed necessary, and therefore is sufficient.

Q. *But since the* Proof *of* Revelation *at a* Distance *depends upon the* Truth *of* Matters *of* Fact, what general Rules *are there, that when they all meet,* Matters *of* Fact *cannot be* false?

A. There are *four Rules* that make it impossible for *Matters* of *Fact* to be *false,* where they all concur. First, that the *Matters* of *Fact* be such as that *Men's outward Senses, their Eyes* and *Ears* may be *Judges* of it. Secondly, that it be done *publicly,* in the *Face* of the World. Thirdly, that not only *public Monuments* be kept in *Memory of it,* but some *outward Action* to be performed. Fourthly that such *Monuments,* and such *Actions* or *Observances,* be *instituted,* and do *commence* from the *Time* that the *Matter* of *Fact* was done.

Short and Easy Method with a Deist.

Q. *Wherein appear the* Advantages *of these* Rules *for the* Proof *of* Matters *of* Fact.

A. The *two first Rules* make it impossible for any such Matter of Fact to be imposed upon Men, when such Matter of Fact was said to be done; because every Man's Eyes and Senses would contradict it. And *the two last Rules* make it impossible that any such Matter of Fact should be invented some Time after, and imposed upon the Credulity of After-ages; because, whenever such Matter of Fact came to be invented, if not only Monuments were said to remain of it, but likewise that public Actions and Observances were constantly used ever since the Matter of Fact was said to be done, the Deceit must be detected by no such Monuments appearing,

and by the Experience of every Man, Woman and Child, who must know that no such Actions or Observances were used by them.

Q. *Pray give an* Illustration *of the* Force *of the* two first Rules?

A. To illustrate the *two first Rules;* suppose any Man should pretend that Yesterday he divided the *Thames* in the Presence of all the People in *London,* and carried the whole City, Men, Women and Children, over to *Southwark* on dry Land, the Waters standing like Walls on both sides; I say, it is morally impossible, that he could persuade the People of *London* that this was true when every Man, Woman, and Child, could contradict him, and say that this was a notorious Falsehood. Therefore it may be taken for granted, that no such Imposition could be put upon Men, at the Time when such public Matter of Fact was said to be done.

Q. *How may the* two last Rules *be* illustrated?

A. Suppose a Story should be invented of a certain Thing done a thousand Years ago, perhaps some might be prevailed upon to believe it: But if it be said that not only such a Thing was done, but, that, from that Day to this, every Man at the Age of twelve Years had a Joint of his little Finger cut off, and that every man in the Nation did want a Joint of such a Finger; and that this Observation was said to be Part of the Matter of Fact done so many Years ago, and vouched as a Proof and Confirmation of it, and as having descended without Interruption, and having been constantly practised in Memory of such Matter of Fact, all along from the Time that such Matter of Fact was done; it is impossible in such a Case, that the Story could be believed, because every one could contradict it, as to the Mark of cutting off a Joint of the Finger, and that being part of the Matter of Fact, must demonstrate the Whole to be false.

Q. *What may we learn from those* frequent Discoveries *God hath made of his* Will *to Mankind?*

A. The Infinite Goodness of the *Divine Nature* whereby God has always supplied his Creatures from Time to Time, with all necessary Means to conduct them to eternal Happiness. That his *wise Providence* does not only take care of our Bodies, and govern all those temporal Concerns that relate to them, but that it extends itself to what is of much greater Importance, our Immortal Souls which must be for ever happy or miserable in another World; that the *great Unhappiness* of Man consists in *withdrawing* his *Dependance* upon *God;* for nothing but a wilful and obstinate Neglect of those Discoveries God hath made of himself, can ruin and destroy him. That the *Divine Revelations* being accompanied with all the *Evidence* and *Proof* that Things of that Nature are capable of, *Infidelity* becomes *highly unreasonable and inexcusable*, and can be resolved into nothing but the unaccountable Pride and Sinful Passions of Men; *they love Darkness rather than Light, because their Deeds are evil.* John iii. 19.

THE PRAYERS.

I.

O GOD, who, as at this Time, didst teach the Hearts of thy faithful People, by sending to them the Light of thy Holy Spirit; grant me, by the same Spirit, to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, through the Merits of *Christ Jesus* our Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, World without End. *Amen.* For the Gift of the Holy Spirit.

II.

IT is very meet, right, and my bounden Duty, that I should, at all Times, and in all Places give Thanks unto thee, O Lord, holy Father, Almighty Everlasting God, through *Jesus Christ* our Lord according to whose most true Promise, the Holy Ghost came down, as at this time, from Heaven, with a sudden great Sound, as it had been a mighty Thanksgiving for the Descent of the Holy Ghost.

Wind, in the Likeness of fiery Tongues, lighting upon the Apostles to teach them and to lead them into all Truth; giving them both the Gift of divers Languages, and also Boldness, with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee and thy Son *Jesus Christ:* Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

III.

For the Advantages of Revelation.

ALMIGHTY God, who hast created all Things by the Word of thy Power, and for whose Pleasure they were and are created: who preservest all Things by the conduct of thy wise Providence, and by whose gracious concurrence all Things do subsist; I had lain asleep in the Shades of Darkness, if thy powerful Hand had not awakened me into Being; I had long since sunk into my primitive Nothing, if the continual supplies of thy Goodness had not secured my Preservation. It is still a farther Degree of thy distinguishing Mercy, that thou hast ranked me among those Creatures that are made capable of worshipping their Almighty Creator, and who, when they apostatized from thee by their wilful Folly, were restored to thy Favour and Reconciliation, by the meritorious Sacrifice of the Lord *Jesus Christ.* Blessed be thy Holy Name, that thou didst not abandon Mankind to that Blindness they had contracted, that thou didst not leave them under that Weakness and Impotency they had brought upon themselves; but when the primitive Laws of our being began to lose their Vigour and Force, by the evil Practices of a degenerate and corrupted World, wert pleased, by fresh Manifestations of thyself, to discover to us the Knowledge of

our Duty, and the Ways and Means of appeasing thy just Wrath and Indignation against us, and of restoring penitent Sinners to thy Mercy and Favour. What is Man that thou art mindful of him: or the Son of Man that thou dost thus remember him? Grant, O Lord, that I may answer the Ends of thy gracious Discoveries to Mankind, that thy heavenly Light may direct all my Ways, and that my Delight may be in thy Statutes; that the Reasonableness of thy Precepts may influence my Understanding, and the Excellency of them may inflame my Affections; that, conforming myself to the Methods of thy Grace in this World, I may be qualified for the Manifestations of thy Glory in the next, through *Jesus Christ* our Lord, to whom with thee and the Holy Ghost be all Honour and Glory, World without End. *Amen.*

CHAP. XXIII.

TUESDAY IN WHITSUN-WEEK.

Q. *WHAT was the* blessed Effect *of those* miraculous Gifts *which were* at this Time *bestowed upon the* Apostles?

A. The miraculous Gifts which the Apostles received at this Time, by the Descent of the Holy Ghost, were designed to enable them to preach and propagate the Gospel throughout all the World, and to make known the Christian Religion to all Nations.

Q. *What do you mean by the* Christian Religion?

A. That Way and Manner of worshipping and serving God, which was revealed to the World by *Jesus Christ;* wherein are contained Propositions of Faith to be believed, Precepts of Life to be practised, and Motives and Arguments to enforce Obedience.

Q. *Wherein appears the* Truth *of the* Christian Religion?

A. From that full and clear Evidence which our Saviour and his Apostles gave of their divine Mission and Authority, and from the Nature of that Religion they taught, which was worthy of God, and tender to the Happiness and Welfare of Mankind. Both which Proofs are necessary to convince us of the Truth and Certainty of a divine Revelation. For if Miracles are wrought to establish Idolatry, or to promote the Practice of any wicked Doctrine, we have all the assurance imaginable, that such a Revelation cannot proceed from God, because Wisdom and Holiness, Justice and Goodness, are essential Perfections that belong to his Nature: and it is impossible we should be obliged to believe any Thing as from him, which plainly contradicts them. And this is very agreeable to what *Moses* has taught us in such a Case, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or Wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods (which thou hast not known) and let us serve them: Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams.*

Deut. xiii. 1, 2, 3.

Q. *What* Proof *have we that there ever was such a* Person *as* Jesus Christ, *and that he* suffered *under* Pontius Pilate?

A. That there was such a Person as *Jesus Christ* who lived in the reign of the Emperor *Tiberius*, is not only universally acknowledged by Christians, but has been owned by *Jews*, who have writ of those Times: and the *Heathens* themselves have borne their Testimony to the Truth of this Matter of Fact, as *Tacitus*, *Suetonius*, and *Pliny* the Younger. And that the same *Jesus* was crucified under *Pontius Pilate*, is averred both by Christians and *Jews;* the Christians professed it, notwithstanding the Ignominy they might thereby seem to bring upon themselves, who worshipped him as a God; and the *Jews* owned it, notwithstanding the Provocation they might thereby give to the Christians; for it

Carol. Daubuz. pro Test. Joseph.

Tacit. lib. xv. De Claud. c. 25. Epist. lib. x. 97.

was by their Ancestors that he was delivered to be crucified: And it is very probable there were public Records of the whole Matter at *Rome*, as the Account was sent by *Pontius Pilate* to *Tiberius:* For the ancient Christians in their Apologies appealed to it, which they had too much Understanding and Modesty to have done, if no such account had ever been sent, or had not been then extant to be produced. And indeed the great Enemies of Christianity, *Celsus* and *Julian*, never made this Matter of Fact a Controversy; so that no History can be better established by the unanimous Testimony of People, otherwise very different from one another, than the Life and Death of *Jesus Christ.*

Q. *What* Evidence *did* Jesus Christ *give that he was a* Prophet *sent from God?*

A. All the former Prophecies which related to the *Messias* were fulfilled in him, which ought to have been a convincing Argument to the *Jews*, who owned such Prophecies to have been of divine Inspiration. He received the Testimony of a Voice from Heaven several times; he was endowed with the Power of working Miracles; and particularly with the Gift of Prophecy, proved and made good by the fulfilling his own Predictions; than which nothing can be a greater Evidence of a divine Mission, because the greatest Argument of infinite Power and Knowledge.

Q. *What* Prophecies *that related to the* Messias *were* fulfilled *in* Jesus Christ?

A. Those Prophecies that concerned his *Birth* and *Life*, his *Death*, *Resurrection*, and *Ascension.*

Q. *What* Prophecies *that related to the* Birth *of the* Messias *were fulfilled in* Jesus?

A. According to *Jacob*'s Prophecy, the *Messias* was to come about the Time of the Dissolution of *the Jewish* Government; the *Sceptre was not to depart from* Judah, that is, the Power and Authority of the *Jewish* Government was not to cease, *till Shiloh came:* by whom the ancient *Jews* did under- Gen. xlix. 10.

stand the *Messias*. And it was foretold by the Pro-
Hag. ii. 6, 7, 8, 9. phets *Haggai* and *Malachi*, that he should come be-
Mal. iii. 1. fore the Destruction of the *second Temple*; and the
Dan. ix. 24, 25, 26, 27. Destruction of the Temple was foretold by *Daniel*, with the precise Time of our Saviour's coming. And to manifest to the World that Christ is come, the *Jews* are now dispersed among all Nations, and their government lost, and their Families confounded: The second Temple is long since destroyed, and the City of *Jerusalem* made desolate, which was
Mic. v. foretold should be after the cutting off the *Messias*. And as the Time of *Christ*'s Birth was foretold, so was the Place of it: It was prophesied, that the
Mat. ii. 6. *Messias* should be born in *Bethlehem* of *Judea*, which was accordingly fulfilled, the Providence of God so ordering it, that *Joseph* and *Mary* should be brought up to *Bethlehem*, by a general Tax which *Augustus* then laid: not only that she might be delivered, but that their Names might be there entered, and their Family ascertained and proved, without Doubt, to have descended from *David*. The Person of whom our *Saviour* was born, was likewise foretold:
Is. vii. 14. According to *Isaiah*, she was to be a *Virgin*, which
Mat. i. 25. was accordingly fulfilled: and thus *Christ* was em-
Gen. iii. 15. phatically the *Seed of the Woman*, according to the Promise made to our first Parents, being, as the *Gospel* tells us, born of a pure *Virgin*, which never knew Man.

Q. *What* Prophecies *related to the* Life *of the* Messias, *which were fulfilled in* Jesus?

Isa. liii. 2, 3. Psal. lxix. 9, 10. *A*. The *Meanness* and *Obscurity* and Sorrows of it are expressed by *Isaiah*; he was spoken of by the *Prophets*, as of a Person that was to be reputed vile and abject, despised and rejected of Men: and accordingly, in the Gospel, *Christ* is called a *Nazarene*,
Isa. xlii. 2, 3. and had not where to lay his Head; and yet, notwithstanding these Circumstances, he was to be eminent for his *Patience* and *Meekness*. His Abode
Isa. ix. 1. was to be chiefly in *Galilee*; and, accordingly, he was brought up at *Nazareth*, and dwelt at *Capernaum*.

His Character of a Prophet was asserted by *Moses* and *Isaiah*, which was eminently fulfilled in that he foretold future Contingencies. His Power of working many and great Miracles was foretold by the same Prophet, and accomplished by himself in such a Manner that many of the People believed in him, and said, *When* Christ *cometh, shall he do greater Miracles than this Man hath done.* It was foretold that the People should receive him with Joy and Triumph, when he *came riding upon an Ass,* which was afterwards fulfilled; and that he should be sold for *thirty Pieces of Silver,* the Price which *Judas* received for betraying him.

Deut. xviii. 15. Isa. lxi. xxxv. 5. John vii. 32. Zech. ix. 9. Mat. xxi. 5. Zech. xi. 12.

Q. What Prophecies *related to the* Death *of the* Messias *which were fulfilled in* Jesus?

Mat. xxvii. 3.

A. His violent Death was foretold by the Prophets, and by several Types which did represent and prefigure his Death. Thus *Abraham*'s offering up of *Isaac* was a Type of *Christ*'s being offered up on the Cross; and *Isaac*'s carrying the Wood on his Shoulders, was a Type of *Christ*'s carrying his own Cross; and the brazen Serpent, and the Paschal Lamb prefigured *Christ*'s being lifted up, and his being made a Sacrifice for the Sins of the People. Our Saviour was *buffetted* and *spit upon,* according to the Prophecy of *Isaiah.* He had *Vinegar given him to drink, mingled with Gall;* and his *Garments were parted among the Soldiers by casting of Lots,* according to *David:* He was *numbered with the Transgressors,* being condemned as a Malefactor to suffer with Malefactors, being crucified between two Thieves. He cried out under his Sufferings according to *David;* and prayed for his wicked Persecutors, according to *Isaiah.* And as to the Circumstances of his Burial, it was foretold he should *make his Grave with the Rich,* which was accomplished in that he was put into *Joseph* of *Arimathea*'s own Tomb.

Isa. i. 6. Psal. xxii. 18. lxix. 21. Isa. liii. 22. Psal. xxii. 1. Is. liii. 12. 9.

Q. *What* Prophecies *related to the* Resurrection

and Ascension of the Messias *which were fulfilled in* Jesus?

A. The *Resurrection of Jesus Christ* was prophe-
Psal. xvi. 10. sied of by *David;* thou *wilt not leave my Soul in Hell, nor suffer thy Holy One to see Corruption,* for
Acts ii. 27. to this purpose it is applied by St. *Peter;* the Time
Hos. vi. 2. foretold by *Hosea* to be *after two Days,* as several of the *Rabbies* understood that Phrase. It was prefigured by the Type of *Isaac*'s Deliverance when
Mat. xii. 4. he had been offered up; and by the Type of *Jonas* being three Days and three Nights in the Whale's Belly. And his sitting at the Right Hand of God, which supposeth his Ascension into Heaven,
Psal. cx. 1. was foretold by the Royal Prophet, *Sit thou at my Right Hand, till I make thine Enemies thy Footstool.* The Accomplishment of the fore-mentioned Prophecies was a sufficient Proof to the *Jews,* who saw them fulfilled, that our Saviour was a Person sent from God.

Q. *How was* Jesus *proved to be* sent from God *by a* Voice from Heaven?

A. Just before he began his public Ministry; when he was baptized by *John,* in the Presence of a great Assembly of the People, the Holy Ghost descended upon him, with a Voice from Heaven, which
Mat. iii. 16, 17. said, *This is my beloved Son, in whom I am well pleased.* And this Voice was again repeated, though not so
xvii. 5. publicly, at his *Transfiguration* on the Mount; and is mentioned by St. *Peter* as a considerable Argu-
2 Pet. i. 16, 17. &c. ment of *Christ*'s divine Authority: *For we have not followed cunningly devised Fables, when we have made known unto you the Power and Coming of the Lord* Jesus Christ, *but were Eye-witnesses of his Majesty; for he received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased. And this Voice which came from Heaven we heard when we were with him in the holy Mount.*
John xii. 28. And a *third* Time there came a Voice to him from Heaven in the Hearing of all the People.

Q. *What farther* Evidence *is there that* Jesus *was a Person* sent from God?

A. The *Power* with which he was endowed of *working Miracles*, which, when they are great and unquestionable, and frequently wrought in Public, is one of the highest Evidences we can have of the divine Mission of any Person. Upon this Ground it is, that *Nicodemus* concludes that our Saviour was sent from God: And our Saviour himself insists upon this as the great Proof of his divine Authority; and the resisting the Evidence of his Miracles, he reckons as one of the greatest Aggravations of Unbelief: *If I had not*, saith our Saviour, *done among them the Works which none other Man did, they had not had Sin.* And that our Saviour did many wonderful Things, is confessed by his greatest Enemies, *Celsus* and *Julian*, though they attributed them to the Power of *Magic*.

John iii. 2. Mat. xi. 3, 4. John. v. 36. Chap. xv. 24.

Q. *Of what* Nature *were our* Saviour's Miracles, *and how were they* wrought?

A. He healed all sorts of Diseases, and that in Multitudes of People, as they came accidentally without Distinction; and the manner of curing them was such as was above the ordinary Course of Nature; for a Touch or a Word only, produced the Cure, and that sometimes upon those at a Distance: The most inveterate Diseases submitted to his Power; he gave Sight to the Man born blind: He made the Woman straight that had been crooked and bowed together eighteen Years; and the Man that had an Infirmity thirty-eight Years, he bids take up his Bed and walk. He multiplied a few Loaves and Fishes for the feeding of some Thousands; which Miracle was twice done, and at both Times many Thousands were Witnesses of it: And, what all Men grant to be miraculous, he raised several from the Dead, particularly *Lazarus*, after he had been four Days in the Grave. All these Miracles he wrought publicly in the Midst of his Enemies, and for a long Time together, during the

Mat. iv. 23, 24. John ix. 7. Luke xiii. 13. John v. 8. Mat. xiv. 21. Chap. xv. 41. John xi.

whole Season of his public Ministry, which was about three Years and a Half, and sometimes he extorted a Confession from the Devils themselves of his divine Power: and indeed they were so public and so undeniable, that St. *Peter* applies to the *Jews* themselves, declaring that Jesus *of* Nazareth *was a Man approved of God among them by Miracles, and Wonders, and Signs, which God did by him in the Midst of them, as they themselves also knew.*

Acts ii. 22.

Q. *What* Objections *were made against the* Miracles *of our* Saviour?

A. His Miracles were such, and wrought in such a Manner, and did so plainly prove themselves to be above the Power of Nature, that none of his Enemies attempted to solve them that Way; therefore they attributed them to the Power of the Devil. *He casteth out Devils by* Belzebub, *the Prince of the Devils.* This the *Jews* urged at first, and was afterwards made use of by others that opposed Christianity. And some later Atheists have made the Credulity and Imagination of the People to be a great Ingredient in his Miracles, because it is said, when *Jesus* was in his own Country, *He could not do many mighty Works, because of their Unbelief.*

Matt. xii. 24.

Mat. xiii. 58.

Q. *How doth it appear that the* Miracles *of our* Saviour *were not* wrought *by the* Power *of the* Devil?

A. Because the Doctrine of *Christ*, which was confirmed by his Miracles, was contrary to that Design which the Devil carried on in the World, and was destructive of his Kingdom. It forbids the worshipping of evil Spirits, and draws Men off from such Wickedness as those evil Spirits were delighed with; and, in fact, it appeareth, wherever the Christian Religion was entertained, that the Worship of Demons, and all magical Arts were renounced and forsaken, and one God only worshipped. So that it is not to be imagined, that the Devil should assist in doing such Things, as not only brought no Profit nor Advantage to him, but were the surest Instruments of abating his Power and destroying

his Interest among Mankind. And this is the Force of our Saviour's Answer to this Objection: *Every Kingdom divided against itself, is brought to De-* Mat. xii. *solation; and every City and House divided against itself* 25, 26. *cannot stand; and if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand?*

Q. *How does it appear that the* Miracles *of our* Saviour *were not owing to the* Credulity *and* Imagination *of the* People?

A. Because they were often performed in the Presence of his Enemies, who were not inclined to believe in him, and whose Imaginations were ready to give a false Turn to every Thing he did, and to Mat. xiii. pervert the End and Design of them. And all that 54, 55, 56. can be inferred from our *Saviour*'s not doing many mighty Works in his own Country, because of their Unbelief, is, that though he did some Miracles among his own Countrymen, for the Confirmation of his Doctrine, yet, finding them possessed with unreasonable Prejudices against him, upon the Account of the Meanness of his Parents, and the Obscurity of his Education, he rightly judged that they were not likely to be convinced by any Miracle he could work; and that, therefore, though he had done some mighty Works among them, he forbore to do any more, out of Concern for his own Country, foreseeing they would only serve to aggravate their Guilt, and increase their Condemnation, till, by his Resurrection, he should give an undeniable Proof of his being the Son of God, and then should send his Disciples among them, against whom, as Strangers, they would not have such unjust and foolish Prejudices.

Q. *What was the great* Miracle *that gave the* utmost Evidence *of our Saviour*'s Divine Authority?

A. His raising himself from the Dead the third Day; a Matter of Fact, which was proved in the *Chapter* upon *Easter-Day*, the annual Commemoration of his Resurrection; which all Christians have not only believed, but embraced as the chief Arti-

Rom. x. 9. cle of their Faith. The Witnesses produced for this Matter of Fact, were Eye-witnesses of it, and were capable of giving their Testimony in a Matter where nothing but common Sense and Understanding were required: The Action, and all the Circumstances of it, are related with the greatest Plainness imaginable; they all concur in their Testimony, and the greatest Sufferings never prevailed upon them to deny or conceal it. And it is not to be imagined, that so many among the first Converts to Christianity, that were famous for their Learning and Judgment, and inquisitive Temper, brought up in the Prejudices of a false Religion, should have declared themselves Worshippers of a crucified Saviour under all worldly Disadvantages, if the Evidence of our *Saviour*'s Resurrection, upon the strictest Examination, had not appeared in the clearest Light, and that there had been no Doubt remaining concerning the Truth of it.

Q. *How was the* Resurrection *of our Saviour an* Evidence *of his* Divine Mission?

A. In that it fulfilled the Prophecy concerning the *Messias*, that he *should not see Corruption;* and in that it confirmed the Truth of what our *Saviour* had asserted, in Relation to his being the true *Messias*, the *Son of God*, agreeable to those Apprehensions and Expectations, which the *Jews* had concerning the *Messias*. For God, by raising him from the Dead, did plainly demonstrate to the World, that our *Saviour* was no Impostor, and that he did not vainly arrogate to himself those Titles of *King of* Israel, and *Son of God*, for which he was crucified and put to Death; for if such Evidence as this could be given to a Deceiver, we should be at a Loss ever to distinguish a true Prophet.

Q. *What* Evidence *had our* Saviour *besides* Miracles, *of his being a Person* sent *from* God?

A. He had the utmost Testimony of divine Authority by the *Spirit of Prophecy*, which resided in him, and was made manifest by the Accomplish-

ments of his own Predictions; and whenever the Predictions have been plain and clear, and the Event answerable, it hath always been counted a sure Proof of a divine Mission; upon which Account, the Angel tells St. *John*, *That the Testimony of* Jesus *is the Spirit of Prophecy.* Thus our Saviour *foretold* his own *Death*, with the *Manner* of it, and the *Circumstances* of his *Sufferings*, the *Treachery of Judas*, the *Cowardice* of his *Disciples*, and St. *Peter's denying him*; his own *Resurrection*, and the *Descent* of the *Holy Ghost*, in those miraculous Powers we now commemorate. He prophesied of the *Destruction* of Jerusalem, which came to pass in forty Years after his own Death, within the Compass of that Generation, as he had foretold; the very Foundations of the Temple and City were destroyed, and the ground ploughed up, so that there was not left *one Stone upon another that was not thrown down*, according to our Saviour's Prediction. And indeed the Signs that he foretold should forerun the Destruction of that City, with the concomitant and subsequent Circumstances, exactly agree with that punctual and credible History of the Fact related by *Josephus* a *Jew*. He assured his Disciples, that his Gospel should be *published in all Nations*, and that his Religion should prevail against all the Opposition of worldly Power and Malice, and that the *Gates of Hell shall not prevail against it.* Now these Things being purely contingent in respect of us, and many of them unlikely to happen, the fulfilling of such Predictions do argue a prophetic Spirit in our Saviour, and consequently a divine Authority.

Rev. xix. 10. Mat. xx. 19. Mark x. 33, 34. Mat. xvi. 21. xxvi. 21, &c. Luke xxiv. 49. Mark xvi. 17, 18. Mat. xxiv. Mat. xxiv. 14. xxviii. 19. xvi. 18.

Q. *What* Evidence *did the* Apostles *give of their* divine Mission?

A. As Witnesses they justified the Credibility of their Testimony, in testifying only of such Things as they themselves had seen and heard, and in venturing their Lives for this Testimony, and sealing it with their Blood. And God was pleased to con-

firm this Testimony, by endowing them with the Power of working Miracles, whereby they spoke all Languages, healed Diseases, cast out Devils, foretold Things to come, raised the Dead; which sensible Demonstrations of a divine Power, gave Credit to their Testimony among those to whom they were otherwise unknown.

Q. *What* Proof *have* After-ages *of the* miraculous Evidence *that was given to the* Truth *of the* Christian Religion?

A. They have a credible Account and Relation of those Matters of Fact transmitted down to them through all Ages to this Time, in such a Manner, and with such Evidence, that they have no Reason to doubt of the Truth of them; for all those general Rules beforementioned concur; which when they meet, the Matters of Fact cannot be false. These Things being transacted many Years ago, must rely upon the Testimony we call moral Evidence; and though these After-ages must want the Evidence those had, that were contemporary with our Saviour and his Apostles, yet they have other Advantages to supply that Defect. They have the Reason and Judgment of the most considerable Part of Mankind for Wisdom and impartial Consideration to confirm them. They can compare the Events already passed, with the Predictions; they see the Dispersion of the *Jews* in all Nations, and that they have, for above sixteen hundred Years, continued a distinct People: a Monument of the divine Justice, and a standing Testimony of the Truth of our *Saviour*'s Predictions, and of the Christian Religion. They have the wonderful Success of the Gospel in Verification of Prophecy, notwithstanding the Opposition of the Power and Malice of the World: and the wonderful Preservation of it, through all the various Scenes of Prosperity and Adversity. And it is likely, that they that believe not at a Distance under such strong Motives of Credibility, would not have believed, if

they had been Eye and Ear-Witnesses of our Saviour and his Apostles.

Q. *Pray shew how the* four Rules *mentioned in the former Chapter, concerning* Matters *of* Fact, *meet in the* Matters *of* Fact *recorded in the* Gospel *of our blessed* Saviour, *since, where they meet, the* Matters *of* Fact *cannot be* false?

A. According to the *two first Rules*, the Matters of Fact of the Gospel were such as Men's outward Senses, their Eyes, and Ears could *judge* of, and were done *publicly* in the Face of the World; and thus our *Saviour* argues with his Accusers, *I spake openly to the World, and in Secret have I said nothing;* And it is related in the *Acts*, that three thousand at one Time, and five thousand at another, were converted upon the Conviction of what themselves had seen, what had been done publicly before their Eyes, wherein it was impossible to have imposed upon them. Then for the *two last Rules*, we find *Baptism* and the *Lord's Supper* were instituted as perpetual Memorials of these Things, and this at the very Time when these Things were said to be done; and have been observed without Interruption in all Ages through the whole Christian World, down all the Way from that Time to this: And *Christ* himself did ordain Apostles and other Ministers of his Gospel to preach and administer these Sacraments, and to govern his Church, and that always unto the End of the World; and they have accordingly continued to this Day, and consequently are as notorious a Matter of Fact, as the *Tribe* of *Levi* was among the *Jews*. So that, if the Gospel were a Fiction, and invented, as it must be, in some Ages after *Christ*, then, at that Time when it was first invented, there could be no such Sacraments, nor Order of Clergy, as derived themselves from the Institution of *Christ:* Which must give the Lie to the Gospel, and demonstrate the Whole to be false; and, therefore, by the *last two Rules*, it was as impossible to have imposed upon Mankind in this

John xviii. 20. Acts ii. 41.

Acts iv. 4.

Matter, by inventing it in After-ages, as at the Time when those Things were said to be done.

Q. *How doth the* intrinsic Evidence *of the* Christian Revelation *confirm the* external Evidence *that was given to it?*

A. In that it excels all other Institutions of Religion that ever appeared in the World. It is every Way worthy of God, and entirely beneficial to his Creatures, and agreeable to the best Reason and Sense of Mankind. And where any Doctrine is superadded, which natural Reason could not discover, it is so far from contradicting the plain and evident Sense of Mankind, that, upon Consideration, it appears highly useful to us in the State in which we now are. The great Fears and Doubts of Mankind, concerning the Way of appeasing the offended Justice of God, are removed and satisfied; and the wisdom of God did so dispose the Method of our Salvation, that by the Sacrifice of the Cross, both the Dishonour that was done to his Justice and Holiness was satisfied, and the guilty Fears of Men relieved. The Reward the Christian Religion purposes, is excellent in itself, and lasting in its Duration; and clearly and plainly revealed. The Precepts laid down for the Direction of our Lives, comprehend all Sorts of Virtue that relate either to God, our Neighbour, or ourselves; they have cleared what was doubtful by the Light of Nature, and have made the Improvements of it necessary Parts of our Duty. It supplies us with powerful Assistance for the Performance of our Obedience; Light for our dark Minds, Strength for our weak Resolutions, and Courage for all our Difficulties; and above all, sets before us an exact and perfect Pattern for our Instruction and Encouragement. So that the Christian Revelation itself, as well as the external Evidence, proves its Original to be from above.

Q. *Wherein appears the* great Guilt *of those that* reject *the* Christian Revelation?

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A. In that they resist the utmost Evidence that any Religion is capable of receiving both from its *intrinsic Value*, and from that *external Attestation* that God has been pleased to give it by *Miracles* and *Prophecies;* and consequently by this Act of theirs, they condemned themselves, because they reject the only Means of their Salvation.

Q. *What may we learn from the* Christian Revelation *in general?*

A. The *infinite Goodness of God*, who was pleased to take the Case of miserable fallen Man into Consideration, and to provide such a wonderful Remedy as his only-begotten Son, that all that believe in him should not perish, but have everlasting Life: The *Inexcusableness of Mankind* in persisting in their Folly, after such a loud Call to Repentance, after such Encouragements to return to their Duty, and such plain Discoveries of true Happiness, and of the surest Methods to obtain it: The *Perverseness* of *Unbelievers*, who resist the Force of such clear Evidence as the Gospel received in those miraculous Gifts and Graces, which at this Time were bestowed upon the Apostles, of which we have all the Assurance that a Matter of that Nature is capable of: The *Sufficiency* of the *standing Revelation* of the *Gospel:* So that since the Canon of Scripture is sealed, the Necessity of supernatural Dreams, Visions, and Miracles, seems to be vacated; and we ought rather to suspect Delusion in them, than Direction from them: The *Reasonableness* of *believing*, that in Cases of Necessity, God may still communicate himself to his Creatures by supernatural Manifestations; for though he has tied us up to his written Word, as the perpetual Rule of our Faith and Practice, yet he has no where abridged himself of that Power and Liberty, if at any Time either the Propagation of the Gospel among Infidels, the Want of ordinary Means of Grace, the Word, Sacraments, and Priesthood, the Necessities of his Church, or some Part thereof, should make it expedient

in his Sight. Though he hath prescribed to us, he hath not limited himself.

THE PRAYERS.

I.

For the Gift of the Holy Spirit.

O GOD, who as at this Time didst teach the Hearts of thy faithful People, by sending to them the Light of thy Holy Spirit; grant me, by the same Spirit, to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, through the Merits of *Christ Jesus* our Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, World without End. *Amen.*

II.

Thanksgiving for the Descent of the Holy Ghost.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty and Everlasting God, through *Jesus Christ*, our Lord; according to whose most true Promise, the Holy Ghost came down, as at this Time, from Heaven, with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them and to lead them into all Truth; giving them both the Gift of divers Languages, and also Boldness, with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee, and thy Son *Jesus Christ*: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

III.

MOST gracious God, with all Joy and Thankfulness I adore thy infinite Goodness, manifested to the Children of Men in the Revelation of the holy Gospel. Blessed be thy great Love and Compassion, which took Pity upon us, when, by wilful Transgressions, we had lost ourselves, and didst send thy only-begotten Son into the World, that we might live through him. For an effectual Belief of the Christian Religion.

I believe, O God, that the blessed *Jesus* condescended to take upon him human Nature, with all the Infirmities and Frailties of it, Sin only excepted. I believe, O God, that he was the great Prophet sent from thee to instruct us in all the Particulars of our Duty, to give us right Apprehensions of thy Divine Majesty, and to improve our Natures to the greatest Perfection they were capable of. I believe, O God, that he confirmed his divine Mission by greater Miracles than any other Man ever did, and by Prophecies which lay beyond the Reach of any created Understanding, the fulfilling of which convince me beyond Doubt that he was sent by thee. I believe, O God, that thou didst, by a Voice from Heaven, declare him to be thy beloved Son, in whom thou wert well pleased, and that all the Prophecies concerning the *Messias* were fulfilled in him. I believe, O God, that he suffered Death upon the Cross for our Redemption, and made there a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; that he has satisfied thy Justice, and made Reconciliation for us. I believe, O God, that he rose from the Dead the third Day, according to his own infallible Prediction; that he conversed forty Days with his Disciples; that in their Sight he ascended up into Heaven, where he sits at thy Right Hand, interceding for Sinners. I believe, O God, that he has fulfilled his Promise to his Disciples of sending to

them his Holy Spirit, and that the miraculous Gift, we now commemorate, as bestowed upon the Apostles, proved his Exaltation, at the same Time that they enabled them to propagate his Religion throughout the World.

Lord, I beseech, increase my Faith, and strengthen it against the Weakness and Frailty of my own Mind, against the false Reasonings of Sceptics and Infidels, and against the Pride and Presumption of Libertines. Let no unreasonable Prejudice cloud the Light of my Understanding; let no Pride and Vanity obscure the Proofs of thy holy Revelations; let no Partiality pervert my Judgment in Matters of such great Consequence; but, above all, let no unreasonable Passion, or sinful Lust, corrupt my Will, and indispose me to entertain thy holy and excellent Laws.

Make my Faith lively and effectual, and let the Fruits of it appear in my Life and Conversation: Extend it to all the Circumstances of thy holy Obedience, that it may not only enlighten my Mind, but purify my Heart, conquer my Passions, and correct all those false Maxims concerning Riches, and Honours, and Pleasures, which prevail in the World; and make it perfect by Charity, which is the true Character of thy Disciples; that by believing in thee, and loving thee in this Life, I may see and enjoy thee eternally in thy heavenly Kingdom, through the Merits of *Jesus Christ*, my only Lord and Saviour. *Amen.*

CHAP. XXIV.

TRINITY SUNDAY.—A MOVEABLE FEAST.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Mystery of the *Blessed Trinity.*

Q. *What is meant by the* Trinity *in the Christian Church?*

A. That there is one God in three distinct Persons, *Father, Son, and Holy Ghost.*

Q. *What is God?*

A. An eternal incomprehensible Spirit, infinite in all Perfections; who made all Things out of Nothing, and who governs them by his wise Providence.

Q. *What is meant by the Word* Person?

A. It signifies the *Essence*, with a particular Manner of Subsistence, which the *Greek Fathers* called *Hypostasis*, taking it for the incommunicable Property that makes a Person.

Q. *Why do we believe the* Father, Son, *and* Holy Ghost, *to be three distinct Persons in the Divine Nature?*

A. Because the *Holy Scriptures*, in speaking of these Three, do distinguish them from one another, as we use in common Speech to distinguish three several Persons.

Q. *What* Instances *have we in the* Holy Scriptures *to this Purpose?*

A. Several; more particularly the Form in administering the Sacrament of *Baptism*, which is *in the Name of the Father, the Son, and the Holy Ghost.* Mat. xxviii. 19. And that solemn Benediction with which St. *Paul* concludes his Second Epistle to the *Corinthians: The Grace of our Lord Jesus Christ, the Love of God,* 2 Cor. xiii. *and the Fellowship of the Holy Ghost.* And the three Witnesses in Heaven, mentioned by St. *John*, the *Father*, the *Word*, and the *Holy Ghost.* 1 John v. 7.

Q. *How does it appear that each of these* Persons *is* God?

A. Because the Names, Properties, and Operations of God, are attributed to each of them in the Holy Scriptures.

Q. *What are the* Names, Properties, *and* Operations *of God, attributed to the second* Person *in the blessed Trinity, the* Son?

A. St. *John* says, *The Word was God;* St. *Paul,* That *God was manifest in the Flesh.* That Christ *is* John i. 1. 1 Tim. iii. 16.

Rom. iv. 5. *over all, God blessed for ever.* That *the Word of God*
Heb. iv. 12. *is sharper than a two-edged Sword, and is a Discerner of the Thoughts and Intents of the Heart.* Eternity is
John v. 26. Heb. i. 12. attributed to him, *the Son hath Life in himself. He*
John x. 15. *is the same, and his Years shall not fail.* Perfection of Knowledge, *As the Father knoweth me, so know I the Father.* The Creation of all Things, *All Things*
Ch. i. 3. *were made by him, and without him was not any Thing*
Ch. v. 23. *made that was made.* And we are commanded *to honour the Son, as we honour the Father.* And the
Rev. vii. 10. glorified Saints *sing* their *Hallelujahs* as to God the Father, so also to the *Lamb for ever and ever.*

Q. *Where are the* Names, Properties, *and* Operations *of God attributed to the third Person in the blessed Trinity,* the Holy Ghost?

Acts v. 3. 4. 1 Cor. iii. 16. *A. Lying to the Holy Ghost* is called *Lying to God.* And because the Christians are the *Temples of the Holy Ghost,* they are said to be the *Temples of God. His teaching all Things; his guiding into all Truth; his telling Things to come; his searching all Things; even the deep Things of God;* his being called *the Spirit of the Lord,* in Opposition to *the Spirit of Man;* are plain Characters of his Divinity. Besides, he is
Mat. xviii. 19. 2 Cor. xiii. 14. joined with God the Father, who will *not impart his Glory to another,* as an Object of *Faith* and *Worship* in *Baptism,* and the *Apostolical Benediction.* And the Blasphemy committed against him is said to be
Mat. xii. 32. *forgiven neither in this World nor the World to come.* Which, although it be not therefore unpardonable because he is God, yet, unless he was God, it could not be unpardonable.

Q. *What are we obliged to believe concerning the* Holy Trinity?

Art. 19. *A.* That there is but one living and true God, everlasting, without Body, Parts, or Passions, of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all Things, both visible and invisible; and in the Unity of this Godhead there be three Persons of one Substance, Power, and Eternity, the *Father,* the *Son,* and the *Holy Ghost.*

Q. *Wherein consists the* Mystery *of the* blessed Trinity?

A. In that we are not able to comprehend the particular Manner of the Existence of the *three Persons* in the *Divine Nature.*

Q. *Is it reasonable to believe Things concerning* God *which we cannot* comprehend?

A. The Perfections of the Divine Nature are infinite, and consequently above our Reach; and therefore, if there be such Divine Perfections, which our Faculties are not sufficient to comprehend, and yet that we have all imaginable Reason to believe them; there can be no Ground from Reason to reject such a Doctrine which God hath revealed, though very mysterious, and the Manner of it incomprehensible to us; since natural Light did always acknowledge the Divine Nature to be incomprehensible.

Q. *But though the Doctrine of the* Trinity *is above Reason, in that we cannot comprehend the Manner of it; is it not also contrary to Reason? And does it not imply a Contradiction to say,* the Father is God, the Son is God, and the Holy Ghost is God, and *yet there are not* three Gods, *but* one God?

A. No: Because we do not affirm they are *one* and *three* in the same Respect. The *Divine Essence* is that alone which makes *God;* that can be but one, and therefore there can be no more Gods than one; but because the *Scriptures,* which assure us of the *Unity* of the *Divine Essence,* do likewise with the *Father* join the *Son* and *Holy Ghost,* in the same Attributes, Operations, and Worship, therefore they are capable of Number as to their Relation to each other, but not as to their *Essence,* which is but one.

Q. *Is any farther Explication of this great* Mystery *necessary?*

A. I think it, with Submission, not necessary, it being sufficient firmly to believe that to be true, which God has thought fit to reveal concerning this Matter, though at the same Time we do not perfectly comprehend the Manner of the Thing

St. Cyr. Hier. Catech. XI. p. 144.

which is the Object of our Faith: Besides, the Attempt, as it is attended with great Difficulty, so with great Danger; the Enemies of our Faith being ready to wound the holy Doctrine through the Sides of our Explications. This Method, St. *Chrysostom*, who is justly placed in the first Rank of the learned and pious *Fathers*, observed. When he treated upon the Mysteries of the Christian Religion, he proved them from the Testimonies of *Holy Writ*, and the *Universal Belief of Christians*, without pretending to make them clearer by a nice Explication.

Orat. I. de Incompre. Homil. 24. in Joan.

Q. *Are there any Foot-steps of the Doctrine of the* Trinity *among the* Jews *and* Gentiles?

A. There hath been a very ancient Tradition concerning *three Persons* in the Divine Nature.. The *Jews* did distinguish the *Word of God*, and the *Holy Spirit of God*, from him whom they looked upon as the *first Principle* of all Things: As is plain from *Philo Judæus* and *Moses Nachmanides*, as cited by *Grotius*. And among the *Heathens*, *Plato* made three Distinctions in the Deity, by the Names of *essential Goodness*, *Mind*, and *Spirit*.

De Verit. Christ. Relig.

Q. *What* Use *may we make of this?*

A. That neither the *Jews* nor *Gentiles* have any Reason to object this Doctrine to us Christians, especially since they have only their own Reason or Tradition to ground it upon; whereas we have express *divine Revelation* for what we believe in this Matter, and do believe it singly upon that Account.

Q. *What may we learn from the Observation of this* Festival?

A. To submit our *Reason* to *the Obedience of Faith*. To believe what we are sufficiently assured God hath revealed, though we cannot comprehend it, because the Incomprehensibility of a Thing is no concluding Argument against the Truth of it; the Perfections of the Deity being in their own Nature infinite. To contain ourselves within the Bounds of *Sobriety*, without wading too far into abstruse, curious, and useless Speculations. To admire and adore the

most glorious Trinity, as being the joint Authors of our Salvation. To acknowledge the transcendant Love of God, towards us, in giving his only begotten Son, by an eternal Generation, to die for us Sinners; and the wonderful Condescension of our dear Redeemer, the Merits of whose Sufferings were enhanced by the Dignity and Excellence of his Person. Never to grieve that eternal Spirit, by whose gracious Influences we are made Partakers of everlasting Salvation.

Q. *If we are bound to believe such* Doctrines of Christianity *as we cannot comprehend, is there any Use of* Reason *in* Religion?

A. Yes, certainly: for nothing can be a greater Reflection upon Religion than to say it is unreasonable, that it contradicts that natural Light which God hath fixed in our Minds, and that it declines a fair and impartial Trial, and will not bear the Test of a thorough Examination. Therefore the ancient *Fathers*, the great Pillars of our Faith, in all their Apologies for the Christian Religion against *Jews* and *Gentiles*, endeavour to convince the World by all rational Ways, both of the Truth and Reasonableness of the Christian Religion; and though the Apostles were divinely inspired, yet the *Bereans* are commended for enquiring into the Reasons of believing that Doctrine which they taught; and where Infidelity in *Scripture* is charged as a Crime, it is where sufficient Reason and Evidence was offered for Conviction.

Q. *What then is the Use of* Reason *in* Religion?

A. It discovers to us the Principles of *Natural Religion*, and justifies the Wisdom and Prudence of acting according to them. It shews the Convenience of Things to our Natures, and the Tendency of them to our Happiness and Interest; and as we are thereby convinced, that Piety towards God, that Justice, Gratitude, and Mercy towards Men, are agreeable to our Natures, so Reason discovers to us that these Duties are good, because they bring

Benefit and Advantage to us. And as to *Revealed Religion*, Reason is the Faculty whereby the Evidence and Proof of it is to be tried; the proper Exercise of it in a Christian is to examine and enquire, whether what is proposed and required to be believed is revealed by God; whether it comes with the true Credentials of his Authority, and hath him really for its Author. For our Assent to any Thing as revealed by God, must be grounded upon Evidence that it comes from him. And when by proper Arguments we are convinced of the divine Authority of the Revelation, Reason assists us in discerning the true and genuine Sense of such a Revelation, and helps us to apply general Rules contained in it to all Manner of special Cases whatsoever. And when we are satisfied that a Doctrine is revealed by God, though it is above the Reach of our Comprehension, yet we have the strongest and most cogent Reason in the World to believe it: Because God is infinitely Wise and Omniscient, and therefore cannot be deceived: and being infinitely good, we may be sure he will not deceive us.

THE PRAYERS.

I.

For a stedfast Faith in the Holy Trinity.

O HOLY, blessed, and glorious Trinity, three Persons, and one God, have Mercy upon me a miserable Sinner.

Almighty and everlasting God, who hast given unto thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the Power of the Divine Majesty to worship the Unity: I beseech thee that thou wouldest keep me stedfast in this Faith, and evermore defend me from all Adversities, who livest and reignest, one God, World without End. *Amen.*

II.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord, Almighty, everlasting God, who art one God, one Lord, not one only Person, but three Persons in one Substance; for that which I believe of the Glory of the Father, the same I believe of the Son and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

Praise and Thanksgiving to the Holy Trinity.

III.

O LORD, I beseech thee to keep thy Church and Household continually in thy true Religion; that they who do lean only upon the Hope of thy heavenly Grace, may evermore be defended by thy mighty Power, through *Jesus Christ* our Lord. *Amen.*

For the Preservation of the Church.

IV.

GLORY be to thee, O God the Father, for making Man after thy own Image, capable of loving thee, and enjoying thee eternally; for recovering him from a State of Sin and Misery, when he had lost and undone himself.

Praise and Thanksgiving to the Holy Trinity.

Glory be to thee, O God the Son, for undertaking the wonderful Work of Man's Redemption; for rescuing him from the Slavery of Sin, and Dominion of the Devil; for, in order to accomplish this Miracle of Goodness, thou didst descend from Heaven, put on the form of a Servant, live a miserable Life, and die a painful and accursed Death.

Glory be to thee, O God the Holy Ghost, for those miraculous Gifts and Graces thou didst

bestow upon the Apostles; and for those ordinary Gifts, whereby sincere Christians in all Ages are enabled to work out their Salvation; for thy preventing and restraining Grace; for subduing our Understandings and Affections to the Obedience of Faith and Godliness; for inspiring us with good Thoughts, and kindling pious Desires in our Souls; for assisting us in all the Methods of procuring eternal Happiness.

Blessing and Honour, Thanksgiving and Praise, more than I can utter, more than I can conceive, be given unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all Men, all Creatures, for ever and ever. *Amen.*

CHAP. XXV.

ST. BARNABAS THE APOSTLE.

JUNE 11.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of the Apostle St. *Barnabas.*

Q. *What Account is there of his* Original?

Acts iv. 26. *A.* That he was born at *Cyprus*, and descended of the Tribe of *Levi*, whose *Jewish* Ancestors, probably, fled thither in the troublesome Times in *Judea*, to secure themselves from Violence and Invasion. His proper Name was *Jōses*, a softer Termination, familiar with the *Greeks* for *Joseph*; given him at his Circumcision in Honour of *Jōseph*, one of the great *Patriarchs* of that Nation.

Q. *Why was he by the Apostles surnamed* Barnabas, *which signifies the Son of Consolation?*

A. Some think for his eminent *Prophetic Gifts*, and his Dexterity in managing troubled Minds; Acts xi. 24. for he was *a good Man full of Faith, and of the Holy Ghost.* Though if we consider the Occasion of imposing his Name, it seems to have been an honour-

able Acknowledgment of his *Charity*, in selling his whole Estate for the Relief of the poor Christians, and upon the Account of the *Consolation* they received thereby. Acts iv. 37.

Q. *Where was he* educated?

A. His Parents being rich and pious, he was sent to *Jerusalem* to be trained up in the Knowledge of the Law; and was committed to the Care of that great Doctor *Gamaliel;* which probably might lay the Foundation of that intimate Friendship which was afterwards contracted between this Apostle and St. *Paul*

Q. *When was he* converted *to Christianity?*

A. The particular Time is uncertain, though by the Ancients he is generally esteemed one of the *Seventy* Disciples chosen by our *Saviour*. And he gave an early Proof of his Christian *Zeal*, in selling his Lands for the Support of his Christian Brethren. And though he was of the tribe of *Levi*, to whom the *Mosaic* Law allowed no particular Possessions; yet we may reasonably suppose this Estate was his patrimonial Inheritance at *Cyprus*, where the *Jewish* Constitutions did not take Place. Euseb. lib. 1, c. 12.

Q. *What Assistance did St.* Barnabas *give St.* Paul *after his Conversion?*

A. When the Christians at *Jerusalem* were not thoroughly satisfied with St. *Paul*'s Change, apprehending it might be only a subtle Art to ensnare them, St. *Barnabas* introduced him to the *Apostles*, and declared to them the Manner of his Conversion, and what Evidence he had given of it at *Damascus* in his bold Disputations with the *Jews*. Acts iv. 37.

Q. *What was his first* Employment *in the Service of the Church?*

A. News from *Antioch* being brought to the Church at *Jerusalem*, that many in that City had embraced Christianity, St. *Barnabas was sent* to settle this new Plantation. Upon his Arrival, he rejoiced extremely to see what Progress the Gospel had made among them: and not only exhorted them Acts xi. 22.

Ver. 23. with *Purpose of Heart to cleave unto the Lord,* but by his Labours added many to the Church; and the Work growing too great for a single Hand, he
V. 25, 26. went to *Tarsus,* and engaged St. *Paul* to return with him to *Antioch,* where they both laboured together a whole Year in the Establishment of that Church.

Q. *When were the* Followers *of* Jesus *called* Christians?

Acts ix. 26. *A.* About this Time at *Antioch.* They who first
v. 14. embraced the Faith were styled *Disciples* or *Believers,*
vi. 3. xii. 1. *the Brethren,* or *Men of the Church,* or *Callers upon*
Acts ix. 14, xix. 9. *the Name of Christ,* or *Men of that Way,* or by their
xxiv. 5. Enemies, *Nazarenes* and *Galilæans.* But *Christians*
ii. 7. was the Name they afterwards gloried in so much, that before the Face of their Enemies, they would acknowledge no other Title, though hated, reviled, tormented, and martyred for it.

Q. *What* Obligation *doth that* holy Name *lay upon us?*

A. To believe and practise what *Christ* taught, to imitate his Example, who was made *perfect*
Heb. xi. 10. *through Sufferings,* to cleave with Purpose of Heart to the Lord, and to avoid all Manner of Evil, which we solemnly renounced when we took upon us that Name.

Q. *What was the next Piece of Service St.* Barnabas *did the Church?*

A. He, with St. *Paul,* carried a charitable Sup-
Acts xi. 30. ply from the Christians at *Antioch,* to relieve the Brethren in *Judea,* who were reduced to great Necessities, by a severe Famine that afflicted the Provinces of the *Roman* Empire, and particularly *Judea.*

Q. *How was St.* Barnabas *called to the Conversion of the Gentile World?*

Acts xiii. 2. *A.* By the particular Designation of the *Holy Ghost,* who, by Revelation made to the *Prophets* and *Teachers* of the Church of *Antioch,* when they were engaged in Fasting and Prayer, and other public Exercises of Religion, commanded that he should be set apart with St. *Paul* to that Purpose.

Q. *In what* Manner *was this* Designation *to the Service of the Church, performed?*

A. Fasting and Prayer preceded, and then Im- Ver. 2.
position of Hands: An ancient Ceremony, transferred from the *Jews* into the Christian Church, in ordaining Guides, and Ministers of Religion, and which hath been so used through all Ages to this Day.

Q. *Where did St.* Barnabas, *being joined with St.* Paul, *preach the Gospel?*

A. At *Cyprus*, his native Country, where at Acts xiii. 4.
Paphos, a remarkable City of that Island for the Worship of *Venus*, the Governor, *Sergius Paulus*, was converted. They sailed from thence to *Pergia* in *Pamphylia*, where *Mark*, his Kinsman, and their Companion, left them, discouraged by the Dangers they met with. After three Years Travel through the *Lesser Asia*, with various Success, preaching the Gospel to several Cities, they returned again to *Antioch* in *Syria*.

Q. *Why is it supposed that the Men of* Lystra *compared St.* Barnabas *to* Jupiter *their sovereign Deity?* Acts xiv. 13.

A. Either because of his Age, or for the Gravity and Comeliness of his Person being, as *Antiquity* represents him, of a very *venerable* Aspect.

Q. *How did St.* Barnabas *carry himself in the Controversy between the* Jewish *and* Gentile *Converts?*

A. He at first opposed the *Judaizers* with great Acts xv. 2.
Vigour, and went with St. *Paul* to consult the Church at *Jerusalem*, where that Matter was determined by a *Synodical Decree* of the Apostles and Elders; but afterwards being drawn aside by the Conduct of St. *Peter*, he dissembled his Christian Gal. ii. 13.
Liberty, to please the *Jewish* Converts, which his Companion St. *Paul* reproved him in.

Q. *What was the Occasion of the Contest between St.* Paul *and St.* Barnabas?

A. These two holy Men having agreed to visit Acts xv.
the Churches they had planted in *Asia*, St. *Barnabas* 37, &c.
proposed the taking his Kinsman *Mark* along with them; St. *Paul* refused to consent to it, because in

their former Travels, *Mark* had consulted too much his own Ease and Safety, and had left them at *Pamphylia.*

Q. *What was the Issue of this* Dispute?

Acts xv. 39, &c. A. That after a joint Labour in their Ministry, for several Years, the Contention was so sharp between them, that they parted. St. *Paul* with *Silas*, went to the Churches of *Syria* and *Cilicia*, and St. *Barnabas*, with *Mark*, to his own Country, *Cyprus.*

Q. *How did the Providence of God make the* Separation *of these* Apostles *turn to the Benefit of the Church?*

A. By making Christianity thereby become more diffusive than if they had still continued together: and that *Mark*, by St. *Paul*'s Severity was brought to a Sense of his former Indifference in the Work of the Gospel, and became so useful a Minister of *Christ*, that he deserved not only to be a Companion of St. *Paul*, but received from him a high Testimony of his Zeal, *that he was profitable to him for the Ministry.*

2 Tim. iv. 11.

Q. *What became of St.* Barnabas *after this?*

A. The Scriptures are silent concerning it. Some Writers say he went into *Italy*, and preached the Gospel at *Rome*, and founded a Church at *Milan*; though it is most probable he spent the Remainder of his Life at *Cyprus*, in converting his own Countrymen the *Jews*; as may be guessed from the Epistle he writ, which seems manifestly designed for their Benefit.

Q. *Where did he suffer* Martyrdom?

A. It is thought at *Salamis*, a City in the Island of *Cyprus*; whither some *Jews* being come from *Syria*, set upon him as he was disputing in the *Synagogue*; in a Corner whereof they shut him up till Night, whence they brought him forth, and after exquisite Tortures, stoned him to Death: He was buried by his Kinsman *Mark* in a Cave not far distant from the City. The Remains of his Body are said to be discovered in the Reign of *Zeno* the Emperor, *A. C.*

485; and St. *Matthew*'s Gospel, written in *Hebrew* by St. *Barnabas*'s own Hand, lying upon his Breast.

Q. *What Writings did St.* Barnabas *leave behind him?*

A. Only one *Epistle,* which all the *Ancients* attributed to him as the Author. And though St. *Jerome* calls it *Apocryphal,* yet by that is to be understood only that it was not admitted into the *Canon* of the Church. The main Design of it is to show, that the Christian Religion had superseded the Rites and Usages of the *Mosaic* Law. The latter Part of it contains an useful and excellent Exhortation, managed under the Notion of two *Ways,* the one of *Light,* the other of *Darkness;* the one under the Conduct of the *Angels of God,* the other under the Guidance of the *Angels of Satan.* The Way of *Light* is a *Summary* of what a Christian is to do, that he may attain eternal Happiness: and the Way of *Darkness* represents those particular Sins and Vices which exclude Men from the Kingdom of God: He closes the Whole with pressing Christians to live so, that they may be *blessed* to all Eternity. Hieron. de Scrip. Eccl.

Q. *What may we learn from the Observation of this* Festival?

A. To despise Ease, and even life itself, when we have any happy Opportunity of propagating Christian Knowledge, and to rejoice in any Success of that Nature. To compassionate the Infirmities of our Brethren, whose Zeal moves in a low Sphere. To be ready to contribute to the Relief of our Fellow Christians; and when their Necessities are great and pressing, to abridge ourselves of some Conveniencies, rather than suffer them to be oppressed with Want. To remember what Belief and Practice is implied in the venerable Name of a *Christian,* and to depart from all Iniquity, lest we forfeit our Interest in that Faith. To have a greater Regard to the Rule and Measure of our Duty, than the Example of the best Men, by whom we ought not to be influenced to do any Thing we think bad. That since

Men are subject to different Thoughts in particular Matters, to avoid all Subjects of Strife and Contention; or to maintain Debates without Breach of Charity, which requireth no small Degree of Perfection.

Q. *How are* Civil Differences *to be managed among Christians?*

A. We ought never to prosecute any *Civil Difference* purely upon the Account of *Revenge*, when there is no Prospect of compensating our own Loss; nay, we ought rather to recede from our own Right in small Matters, and exercise our Patience, than expose ourselves to the Evils and Temptations of going to *Law*. But when the Matter is of Weight and Importance, we must be watchful over ourselves, lest we contract Guilt in the Pursuit of it; by delaying of Justice, by any Arts of circumventing our Adversary, or by suggesting false Pleas, only to procure Time, and make the Suit expensive and vexatious; by envying any Good, or rejoicing at any Evil, that happens to him. All which are against that *Justice* and *Charity* which we owe to an Adversary, who is still our Neighbour, and ought to be treated as such.

Q. *How ought* Religious Differences *to be debated among Christians?*

A. With a greater Regard to the Discovery of *Truth*, than to the establishing a *Reputation* for Learning and Knowledge. Without throwing *Scorn* and *Contempt* upon those that oppose us; because, if they are under the Power of Error, they are Objects of Christian Compassion, and are made unfit to receive the Impression of good Arguments, by being prejudiced and provoked by ill Treatment. Without *railing* and *injurious Reflections*, which no Way concern the Cause, and which are by good Manners banished Conversation, and therefore are indecent to be used in Writing. Without *detracting* from the real Worth of our Adversaries, and charging them with believing Consequences which we

know they abhor. Without ever suffering our *Passions* to vent themselves under a Pretence of *Zeal for God's Glory*, but to give an Account of our Faith, with that *Meekness* that governs the unreasonable Sallies of Anger; and with that *Fear* which makes us cautious not to transgress those Rules of Charity which we are obliged to observe towards our Neighbour.

THE PRAYERS.

I.

For the manifold Gifts of God.

O LORD God Almighty, who didst endue thy holy Apostle *Barnabas* with singular Gifts of the Holy Ghost; leave me not, I beseech thee, destitute of thy manifold Gifts, nor yet of Grace to use them always to thy Honour and Glory, through *Jesus Christ* our Lord. *Amen.*

II.

For the Love of God and his Laws.

O ALMIGHTY God, who alone canst order the unruly Wills and Affections of sinful Men; grant unto thy Servant that I may love the Thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold Changes of the World, my Heart may surely there be fixed, where true Joys are to be found, through *Jesus Christ* our Lord. *Amen.*

III.

For Christian Charity.

ALMIGHTY God, who hast Compassion upon all Men, and hatest nothing that thou hast made; teach me, from the Example of thy Goodness, and the Sense of my own Unworthiness, to have a tender Regard to the Weakness and Frailties of my Brethren; to make the best Construction of all their Actions; to interpret all doubtful Things to their Advantage; and charitably to bear with their apparent Infirmities. Make me ready upon all Occasions

to contribute to the Relief of their bodily Necessities, that they may share with me in the good Things thou hast bestowed upon me. And let me so improve all those Talents, of any Kind, thou hast entrusted me with, for their Advantage, that I may be able to give a good Account of my Stewardship when the great Judge shall appear, the Lord *Jesus Christ*. *Amen.*

IV.

For a Christian Spirit when obliged to go to Law, or prosecute.

GIVE me, O Lord, that Wisdom from above that is peaceable, and gentle, and easy to be intreated; that I may never prosecute my Neighbour to gratify the unreasonable Passions of my own corrupt Nature; nor take Delight in his Sufferings when I can have no other Recompense from his Punishment: Make me willing rather to suffer some Injuries, than expose myself to those Evils and Temptations that I am liable to in procuring legal Satisfaction; and whenever I am engaged in such Disputes, grant me, O Lord, the Help of thy Grace, that I may ever contend for Right more than Victory; that no Profit or Advantage may prevail upon me to transgress the Laws of Justice and Charity, nor provoke me to any unchristian Behaviour against my Adversary; but that in all Prosecutions I may preserve a charitable and equitable Disposition. And thou, O God, who art never wanting to those that seek thee with an upright Mind, arm me with Meekness and Fear in all those Debates that relate to thy holy Truth; that I may sincerely desire *That* may always prevail, and that I may never sacrifice Brotherly Love and Christian Charity in the Defence of it, knowing that the Wrath of Man worketh not the Righteousness of God: Grant this, O Lord, for *Jesus Christ* his Sake. *Amen.*

CHAP. XXVI.

THE NATIVITY OF ST. JOHN BAPTIST.

JUNE 24.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. The Nativity of St. *John Baptist.*

Q. *Why doth the* Church *celebrate his* Nativity?

A. Because his Birth was wonderful in itself, as being foretold by an Angel, sent on Purpose to deliver this joyful Message, when his Mother *Elizabeth* was barren, and both his Parents *well stricken in Years;* and in that his Father *Zacharias* had the Assurance of it confirmed to him by a *miraculous Dumbness* till it was made good. Besides, it brought great Joy to all those that expected the *Messias*, it being predicted by the Angel, that *many should rejoice thereat.* Luke i. 7. 12, 13. Ver. 20. Ver. 14

Q. *What was foretold of him by the* Angel?

A. That he should be great in the Sight of the Lord, and should neither drink Wine nor strong Drink; that *he should be filled with the Holy Ghost, even from his Mother's Womb;* that he should convert many of the *Jews*, and prepare the Way of the Lord, and consequently be the *Forerunner* of our *Saviour*, and the greatest of all the *Prophets.* Ver. 15.

Q. *What mean you by St.* John's *being the* Forerunner *of our Saviour?*

A. That his whole Ministry tended to prepare the Way for the Reception of our *Saviour* and his *Doctrine;* for which he was qualified by adding to the Grace of his Birth an extraordinary Innocence of Life, which he preserved by withdrawing from all the Occasions and Temptations to Evil, and by strict and severe Mortification, whereby he kept his Body in Subjection to his Mind.

Q. *How did he prepare the Way for our* Saviour's *Reception?*

Mat. iii. 2. *A.* By proclaiming to the *Jews* the Approach of the *Messias;* that he whom they had so long expected was nigh at Hand, and that his Kingdom was ready to appear; and that therefore they should do well to break off their Sins by Repentance, and by Reformation of Life fit themselves to receive the glad Tidings of the *Gospel.*

Q. Was this Forerunner *of our Saviour foretold by the Prophets?*

Isa. xl. 3. *A.* Yes; *Isaiah* calls him *The Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, and make straight in the Desert a Highway for* Mal. iii. 1. *our God;* and *Malachi* styles him, *the Messenger that was to prepare the Way of the Lord:* And farCh. iv. 5. 6. ther, describes him under the Character of *Elijah the Prophet, that was to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers.*

Mat. xi. 24. John i. 21. Q. *But how is St.* John *the* Baptist's *being the* Elias that was to come, *reconcileable with his own* Denial *of it?*

A. It being the general Persuasion of that Age, as it had been all along the prevailing Notion among the *Jews*, that *Elias* should, in his own Person, come to prepare the Way for the *Messias;* St. *John* the *Baptist* might very well, as he did, deny himself to be that very *Elias* who had lived in the Time of King *Ahab*, of whose second coming into the Ch. iv. 5, 6. World the *Sanhedrim* then inquired, according to their mistaken Construction of the Prophecy of *Malachi.* Now this no Ways contradicts our Saviour's affirming him to be the Person foretold under the Name and Character of *Elias*, in the true Signification of that Prophecy; which all Christian Interpreters think very applicable to St. *John* the *Baptist*, so like *Elias* in Temper, Office, and other Circumstances, that the Resemblance might be a sufficient Ground for the calling him by that Name. James v. 17, 18. 1 Kings xvii. 1 The Business of both was to promote a general Reformation of Manners among those who should receive their Doctrine. They were both eminent Pro-

phets, superior to those of the same Character in their own Age. Both of singular Abstinence and Austerity, retired from the World, and distinguished from the Fashions of it by a particular Habit. They were both courageous and zealous in opposing the prevailing Corruptions of their own Times, though the Great and Powerful were the Supporters of them. All this plainly proves, that the *Baptist* came in the *Spirit and Power of* Elias. Which Sense is abundantly confirmed by all those Applications that are made of *Malachi*'s Prophecy in the New Testament to St. *John* the *Baptist*. And by returning Answer to that Demand, Who he was? That he was the *Voice crying in the Wilderness*, prophesied of by *Esaias*, he did in Effect, and by necessary Consequence, affirm himself to be *Malachi's Elias*, though not that *Elias* they erroneously expected; because that Prophecy of *Esaias* was acknowledged to point at the same Person with the other in *Malachi*.

Mat. xi. 11. 1 Kings xvii. 4. 16. xix. 6, 7, 8. 2 Kings i. 8. Luke i. 80. Mat. iii. 4. 1 Kings xviii. Mat. iii. Luke i. 15, 16, 17. Mat. xi. 10, &c. Mat. xvii. 10, &c. John i. 23 Mark i. 1, 2, 3, 4.

Q. *What was St.* John's *Education and Manner of living, till he entered upon his* Office?

A. After he had providentially escaped the Executioners of *Herod* in his Childhood, he retired early into the *Deserts*, where he led a solitary and mortified Life; his Habit was a *rough Garment made of Camel's Hair, and a leathern Girdle;* his Food was *Locusts* and *wild Honey*. By *Locusts* some understand Grasshoppers; others, the Tops of Plants and Herbs, though there may be no great Necessity for the Change of the Word, if we consider that some *Locusts* are counted clean Meat in *Scripture;* and that they were a common Meat, not only in the *Eastern* and *Southern* Parts, but even in *Palestine* itself, is proved by *Bochartus*, and *Ludolphus* in his *Ethiopic* History. The *Wild Honey* is conceived to be such as the Bees had stored up in hollow Trees or Caverns, an ordinary Provision to be found in the Woods.

Mat. iii. 4. Lev. xi. 22. Hieroz. par. 2. l. 4. c. 7.

Q. *What Character doth our* Saviour *give of St.* John Baptist?

Mat. xi. 11. *A.* That among them that are born of Women there hath not risen a greater than *John* the *Baptist;* and that he came neither *eating nor drinking,* which implies a Way of Living more than ordinarily rigorous and austere.

Q. *Wherein did St.* John *the* Baptist *exceed those* Prophets *that went before him?*

A. In the Excellency of his *Office*, which was to fit and prepare the Minds of the People for the John i. 7. 29, 32, 33. Mat. iii. 5, 6. immediate Reception of *Christ* and his Doctrine; both which were attested by St. *John* in a plainer Manner than by any of the old Prophets. In that he was honoured with more signal Revelations, and his Doctrine attended with greater Success and Efficacy, almost the whole Nation flowing into his Baptism, and confessing their Sins.

Q. *How was St.* John Baptist *called to his* Office?

Luke iii. 2. *A. The Word of God came to him;* which Phrase as used in the *Scriptures,* implies the *Prophetic Spirit* communicated to those that were to be extraordinary Preachers to the People; but whether imparted to him by Vision or Dream, or any other Way is not so material to enquire, as difficult to resolve; only we may observe, that whereas the *Spirit of Prophecy* seemed to be ceased among the *Jews,* since the Death of *Malachi,* it was now revived in *John* the *Baptist,* and was to be continued by the great *Prophet* and his Apostles.

Q. *What Success had St.* John's *Ministry?*

A. His resolute Preaching, joined with the Severity of his Life, drew to him many Hearers from *Jerusalem* and *Judæa,* and from the *Region round* Mat. iii. 5, 6. *about* Jordan; and great was the number of his Proselytes, who were *baptized of him, confessing their Sins.* For his first Preaching was in the Wilderness of *Judæa,* the Towns and Cities that were about the Place of his Education: and from thence he made Converts round about, *Jordan;* the River whereof supplied him with a Conveniency for baptizing the great Number of his Followers.

Q. *What was the* Manner *of his Preaching?*

A. Impartiality to condemn the Vices of all Ranks and Orders of Men, and to press upon them the Duties of their particular Places and Relations Luke iii. 7, &c.

Q. *Why was St.* John *called the Baptist?*

A. Because those whom he made his *Proselytes*, he entered into this new Institution of Life by *Baptism;* a Rite indeed made use of by the *Jews*, but never before St. *John*'s Time, to figure out to them Repentance and Remission of Sins. Besides he had the great Honour to baptize his *Saviour;* which though he modestly declined, yet our *Lord* enjoined it, and it was accompanied with a *miraculous Attestation* from Heaven. Mat. iii. 13, &c.

Q. *Why was St.* John's *Baptism called the* Baptism of Repentance?

A. Because it was the first Time *Baptism* was made use of to shadow out Repentance and Remission of Sins; and that was the main Qualification required of those that became his Disciples, and the fittest to dispose them to receive our Saviour, and to entitle them to that Pardon of Sin which the Gospel brought along with it.

Q. *How did St.* John *bear Testimony of our Saviour?*

A. By ingenuously declaring to the *Jews*, who had fixed their Minds upon him, as if he were the promised *Messiah*, that he was not the *Christ*, and that there was one to come after him, *the Latchet of whose Shoes, he was not worthy to unloose.* And he persisted in his Testimony unto his Death: the Truth of which he was the better qualified to attest, in that it was revealed to him by God after a more especial Manner. Luke iii. 16. Joh. i. 31, 32, &c.

Q. *But did not St.* John *doubt towards the End of his Life, of the* Truth *of his* Testimony, *when in Prison, he sent two of his Disciples to enquire whether our Saviour* was he that should come, or whether they should look for another? Mat. xi. 2, 3.

A. St. *John* could have no Doubt about it himself, who had it confirmed by *Divine Revelation;* but his Disciples were the rather unwilling to acknowledge *Jesus* for the *Messias,* because they thought it did eclipse the Glory of their Master. They believed *John* the *Baptist* to be a *Prophet,* and that he came from God; yet they could not digest his Testimony of *Christ,* because that set him above their Master; which appears from the Complaint they made, *He that was with thee beyond Jordan to whom thou bearest Witness, behold the same baptizeth, and all Men come to him.* Therefore St. *John* sent this *Message* for the conviction of his Disciples, that when he was cut off, they might not be shaken in the Belief of *Christ,* but adhere and cleave fast to him.

John iii. 26.

Q. *How, and upon what Occasion, was St.* John Baptist *put to Death?*

A. He was beheaded by the Command of *Herod,* who was provoked by his Freedom in reproving him for his Adultery and incestuous Embraces; that Prince keeping *Herodias,* his Brother *Philip*'s Wife. Though *Josephus* makes the Motive of it to proceed from *Herod*'s Apprehension of St. *John*'s Popularity, which might occasion some Innovation or Insurrection.

Mat. xiv. 3, &c.

Q. *How was* Herod, *who feared the Multitude that counted St.* John *a Prophet, prevailed upon to put him to Death?*

A. By the Arts and Intrigues of *Herodias,* whose Daughter dancing before *Herod* upon his Birthday, pleased him so extremely, that he promised to give her what she should ask, and confirmed it with an Oath. Being instructed by her Mother, she demands the Head of St. *John* the *Baptist;* which *Herod,* upon Pretence of Reverence to his Oath, ordered, though with some Regret, to be performed.

Ver. 6. &c.

Q. *Why is* Herod *said to be sorry upon the Request that was made?*

A. Because such an *Execution* was improper at the Celebration of so great a *Festival*, besides *Herod* seems to have had some Reverence for his Charac- Mark vi. ter, esteeming St. *John* a just and holy Person, and 20. *heard him gladly:* Add to this that he was uncertain how the People would resent it, since they counted Mat. xxi. St. *John* a Prophet. 26.

Q. *How was St.* John *the* Baptist *esteemed among the* Jews?

A. We are assured by *Josephus*, that he was a Pattern of all Virtue; and that he continually pressed his countrymen, the *Jews*, to the Practice of Justice towards Men, and Piety towards God; that he exhorted them to receive his *Baptism;* assuring them it would be well pleasing to God, if they not only renounced their Sins, but to the Purity of the Body added that of the Soul. And such was their Opinion of his Sanctity, that they attributed the Overthrow of that Army *Herod* sent against his Father-in-law *Aretas* (who fell out with him about the Divorce of his Daughter, effected in Antiq. order to take *Herodias*, his Brother's Wife), to the Jud. lib. just Judgment of God, as a Punishment for putting 18. c. 7. *John* the *Baptist* to Death.

Q. *What may we learn from the Observation of this Festival?*

A. That true greatness consists in the Contempt of the World, and that in the Midst of the Enjoyments of it, we can never be really Disciples of *Christ*, without Poverty of Spirit. That the best Means to preserve our Innocence is, to retire, as much as may be from the Occasions and Temptations to evil. To set a strict Guard upon our Senses, and by frequent Mortification, to keep our Bodies in Subjection to our Minds. That an unlawful Oath no ways obliges him that takes it; the taking it is a Sin must be repented of, but the breaking of it is a necessary Duty, and a branch of that Repentance which is due for the former Rashness in making it. That the true Worth of

Men ought not to be measured by their outward Circumstances in this World, since the greatest of Prophets suffered the Indignities of a Prison, and fell by the Hands of a common Executioner. To take all prudent Means to reprove the Vices of others, when the Providence of God gives us a fair Opportunity; which ought always to be managed with great Discretion, if we intend to do Good the only End to be aimed at in it.

Q. *Wherein consists the Nature of* Reproof?

A. In putting our Neighbour in Mind of his Duty, when he transgresses the Laws of God; in representing to him his Faults, with their several Aggravations, and the dangerous Consequences that attend them; that, by a seasonable Warning, he may be recovered to a right Sense of Things, and that his Soul may be preserved from that Ruin that otherwise threatens it.

Q. *Whence arises the* Obligation *of a Christian to perform this* Duty?

A. From that *Christian Charity* and *compassionate Concern* he ought to have for the Souls of Men made after the *Image of God*, and purchased by the precious *Blood of Christ*, which run great Hazard of perishing without such faithful Admonitions. For self-love is so rooted in our Nature, and we have that Partiality to ourselves, that very often either we do not see our Miscarriages, or at least not in their true Light; and therefore it is necessary some charitable Hand should make the Discovery clear to us. And in many Cases, except we perform this Duty, we cannot preserve ourselves from Guilt: for those who are intrusted with any Degree of Authority, as *Magistrates*, *Parents*, and *Masters*, are answerable for those Faults which are owing to their Connivance and Encouragement. Besides, all Professions of Friendship, without the Use of such Freedoms, will be apt to degenerate into Flattery; and it is in vain we pretend to be ready and willing to serve our Friends, when we neglect

doing them that solid Good, which the Interest we have in them, qualifies us only to administer to them with Advantage.

Q. *What makes it so* difficult *to perform this* Duty *successfully?*

A. The natural Pride of Men, which makes them so averse from hearing of their own Faults with Patience; and the great Distance there is between the Circumstances and Conditions of Men in this World; many being fit to be reproved, whom yet every Man is not fit to reprove. But in that Case we must get it done by those that are fit; and great Regard must be had to Time and Circumstances, that this Exercise of Piety and Friendship may have its desired Effect. Though there are some Instances of Reproof, which the meanest ought to practise towards the greatest; never to approve of their Faults, nor to be influenced by them to any sinful Compliances.

Q. *Whose particular* Duty *is it to* reprove *the Great?*

A. It is part of the *Priest*'s Office, who is obliged to suit his Discourses to the Sins of his Hearers, as St. *John Baptist* did before *Herod*, St. *Paul* before *Felix*, and our *Saviour* before the *Scribes* and *Pharisees*. Mark vi. 18. Acts xxiv. 25. Mat. xv. 3.

Q. *But since* Reproof *is so difficult a Duty to be performed with Success to Equals as well as Superiors, what* Measures *ought to be observed in reprehending others?*

A. The Occasion ought to be weighty and important; and we should take care that our Reproof be always free from Passion or Self-Interest, nor any other Motive appear, besides that of doing Good. it should be expressed in the most decent and softest Language, and timed when favourable Circumstances may concur to make it effectual. We ought to be entirely free ourselves from the Fault we reprehend in others; or at least, at the same Time, we ought to condemn ourselves, that by exposing our

own Follies, we may with the better Grace rectify those of others. We ought to mix due Praises with our Reproofs, that the Roughness of the one may be abated by the Emulation that is raised by the other. And lastly we ought to skin over the Wound we have made, by applying the most comfortable Lenitive.

THE PRAYERS.

I.

For the Imitation of St. *John Baptist.*

ALMIGHTY God, by whose Providence thy Servant *John Baptist* was wonderfully born, and sent to prepare a Way for thy Son our Saviour by preaching of Repentance; make me so to follow his Doctrine, and holy Life, that I may truly repent according to his preaching, and after his Example constantly speak the Truth, boldly rebuke Vice, and patiently suffer for the Truth's Sake, through the Merits of *Jesus Christ*. *Amen.*

II.

For God's Guidance.

O GOD, the Protector of all that trust in thee without whom nothing is strong, nothing is holy; increase and multiply upon me thy Mercy, that thou being my Ruler and Guide, I may so pass through Things temporal, that I finally lose not the Things eternal: Grant this, O heavenly Father, for *Jesus Christ* his sake. *Amen.*

III.

For Retirement and Mortification.

ALMIGHTY God, who has sent me into this World, as a state of Probation and Trial, that I might be a Candidate for Eternity; teach me frequently to retire from the Occasions and Temptations to Sin, to mortify my Affections to the Love of this World, that dangerous Enemy to my Salvation: as I have solemnly renounced it in my Baptism, so let my Practice shew I am true to what I then vowed: Make me carefully to avoid that con-

versation where the Reputation of my Neighbour is sacrificed to the Entertainment of the Company; where Revenge is espoused as a Principle of Honour, and Honesty esteemed Weakness; where Pride and Vanity, and Sinful Pleasures chiefly reign; where Piety and Devotion insensibly lose their Strength and Vigour; where Religion is counted a Cheat, and Fools make a mock at Sin: Defend me, O God, from this infectious Air, so apt to poison and corrupt the best Principles; where it is difficult to preserve my Innocence, or to recover thy Favour by Repentance: Grant this, O Lord, for *Jesus Christ* his sake. *Amen.*

IV.

For Christian Charity in reproving.

MOST gracious God, thou great Lover of Souls, who hast made them after thine own Image, and purchased them at the Expense of the Blood of thy own Son *Jesus Christ* our Lord; inspire me with that true Christian Charity which extends itself to the eternal Welfare of my Neighbour, that I may unfeignedly compassionate his Unhappiness whenever he transgresses thy holy Laws, and by all prudent Means, represent to him his Faults with their several Aggravations, that I may carefully set his Miscarriages before his Face, and in such a true Light, that by a seasonable Warning of his Danger, he may be preserved from that Ruin his Sins deserve, and thy Justice hath threatened. Let no Man's Greatness in this World ever prevail upon me to approve his vices, or influence me to any the least sinful compliance: And in order to make the Duty of Reproof effectual to the Salvation of my Neighbour, preserve me from any irregular Passion in the Manner of administering it; and from any By-end in the Prospect of performing it; that so by thy Blessing, upon a seasonable and prudent Admonition, he may be recovered to a true Sense of his Duty, obtain thy gracious Pardon in this World, and in the next, Life everlasting, through *Jesus Christ* our Lord. *Amen.*

CHAP. XXVII.

SAINT PETER.—JUNE 29.

Q. *WHAT* Festival *doth the Church this Day celebrate?*

A. The Martyrdom of St. *Peter*, the first of the Apostles.

Q. *What Account have we of St.* Peter's *Original?*

A. That he was born at *Bethsaida*, a Town situated
John i. 44. upon the the Banks of the sea of *Galilee;* that when he was circumcised according to the Rites of the *Mosaic Law*, he was called *Simon* or *Symeon;* that
Ver. 42. our Saviour added to that the Name of *Cephas*, which in Syriac, the vulgar language of the *Jews* at that Time, signifies a *Stone* or *Rock*, from thence it was derived into the *Greek*, Πέτρος, and so termed by us *Peter*.

Q. *What does our Lord seem to denote by this Name?*

Mat. xvi. 18. *A.* The Firmness and Constancy of St. *Peter*'s Faith, and his vigorous Activity in building up the Church.

Q. *What was his* Profession *before he was called to be an* Apostle?

Mat. iv. 18. *A.* He was a Fisherman, a Trade toilsome and laborious in itself, and bringing but small Advantage to those that were employed in it.

Q. *How came the* first *of the* Apostles *to be chosen from so mean a* Profession?

A. To manifest the great Power of God in establishing Christianity, when such mean, illiterate Persons were able to subdue the World to the Obedience of the Gospel. Besides, by the Hardships of such an education, he was prepared to support those Difficulties which a persecuted State of Life might expose him to.

Q. *Was St.* Peter *elder than his Brother St.* Andrew?

A. It is questioned among the Ancients. *Epiphanius* gives the Seniority to St. *Andrew*, and herein

is followed by most of the Writers of the *Church of Rome*. But St. *Chrysostome*, St. *Jerome*, with many more, adjudge it to St. *Peter*, and for that Reason say he was *President* of the college of the *Apostles*.

Q. *Was St.* Peter *a Disciple of St.* John Baptist?

A. It is thought probable, because his Brother St. *Andrew* certainly was: and upon the first News of *Christ's* appearing, St. *Peter* was very forward to converse with him, as if he had been awakened to expect the *Messias*. John i. 49.

Q. *Who brought him first to our Saviour?*

A. His Brother, St. *Andrew*; who upon the Testimony received from St. *John the Baptist*, and his pointing to our *Lord*, then passing by, after his Baptism, followed our *Saviour*, and brought the joyful News to St. *Peter*.

Q. *What was the* Occasion *of his becoming our Saviour's Disciple?*

A. The Miracle of the great Draught of Fishes, upon which he acknowledged his own Vileness, and was, by our *Saviour* made a Fisher of Men, and commanded to follow him; which he immediately complied with, and from that Time became one of our Saviour's constant and inseparable Disciples. Luke v. 9 10, 11.

Q. *What Preparation did our Saviour make in the Election of his* Apostles?

A. He withdrew into a solitary Place to address himself to Heaven for Success in that Affair of great Consequence. Luke vi. 12.

Q. *What may we* learn *from hence?*

A. That all Christians should implore God Almighty's Guidance in Matters of great Importance: And that the *Governors* of the *Church* so much inferior to our *Saviour*, should fast and pray earnestly for God's Direction, when they send forth *Labourers* into the *Vineyard*.

Q. *Who were the most immediate* Companions *of our Saviour?*

A. St. *Peter* and the two Sons of *Zebedee*, St. *James* and St. *John*, who were admitted more fami- Mark v. 37.

Mat. xvii. 1, 2. liarly than the Rest of the Apostles unto all the most secret passages of his Life as is plain in the Cure of *Jarius*'s Daughter, and at the *Transfiguration*.

Q. *How did St.* Peter *behave himself, when several of the Disciples forsook our* Saviour, *upon a more perfect Discovery of his Doctrine?*

A. He, with the Rest of the Twelve, adhered to him with great Constancy and Resolution, professing they had no where else to go, because he had the John vi. 68. *Words of eternal Life;* and upon this Account he is by the Ancients styled the *Mouth of the Apostles*, because so forward upon all Occasions, to profess his belief in our *Saviour*, and for which Reason he Mat. xvi. 17. is by our *Saviour* himself, pronounced *blessed*.

Q. *Does it appear that our* Saviour *gave any personal* Prerogative *to St.* Peter, *as Universal Pastor and Head of the Church?*

Mat. x. 2. *A.* Though he is first placed among the *Apostles*, because, as most think, he was first called; and that his age and Gravity qualified him for the Primacy of Order, without which no society can be managed or maintained; yet it doth not appear that he enjoyed any other particular Privilege; because in John i. 49. confessing *Christ*, he spoke not only his own, but the Mat. xvii. 18. Sense of his Fellow Apostles, and which *Nathaniel* Rev. xxi. 14. professed as well as he; if he is styled the *Rock*, all John xx. 13. the Apostles are equally styled *Foundations, upon which the Wall of the New Jerusalem is erected;* and the *Power of the Keys* is promised to the Rest of the *Apostles*, as well as to St. *Peter*.

Q. *Why did St.* Peter *decline the great Honour of having his Feet washed by our* Saviour?

A. Out of great Modesty, and a sense of his Unworthin ss; till understanding the Mystery of the Action, and the Advantage of it, he desired to be washed all over, rather than lose the Benefit of it.

Q. *What may we learn from this Action of our* Saviour?

A. Humility and Condescension; not to boggle at the meanest Offices of Kindness and Charity,

when *God incarnate* vouchsafed so much to abase himself.

Q. *How did St.* Peter *behave himself upon the Approach of our* Saviour's *Sufferings?*

A. He was unwilling to think, that one he loved so dearly should be so cruelly used; and betrayed too much Presumption and Self-confidence, not without some reflection upon the Weakness of his Brethren; *though all should forsake him,* yet he professed *he would not deny him.* Add to this, his unjustifiable *Zeal* in using the Sword without his Master's Order; for which he stands rebuked by our Saviour; And thus trusting too much to his own Strength, he became a great Example of human Frailty, in denying his Master. Mark xiv. 29, 31.

Q. *How was St.* Peter *recovered from his Fall?*

A. By our Saviour's gracious Look, whereby he called to Mind what our Saviour had foretold: And by passionately bewailing his Folly, and the Aggravations of it; endeavouring, by his penitential Tears, to wash away his Guilt: and in this he is a Pattern for the Direction, as well as the Comfort, of all those that sincerely turn from the Evil of their Ways.

Q. *Why doth our* Saviour *so early* appear *to him after his Resurrection?*

A. To comfort him under his great Sorrow for his late Fall; and to encourage him with fresh Assurances of his Favour; withal confirming him in the great Article of his *Resurrection,* requiring of him as a farther proof of his Love, to *feed his Sheep,* faithfully to instruct and teach them, carefully to rule and guide them. John xxi. 16.

Q. *Why doth our* Saviour *make three several Enquiries concerning St.* Peter's *Love to him?*

A. That St. *Peter,* who had been so defective in his former Professions, might be put in Mind of his thrice denying our Saviour, and, from the Sense of his Weakness, be engaged to a better Discharge of his Duty, and give more than ordinary Assurance of

his sincere Affection to his Master. Besides, this Question, *Lovest thou me?* thus often repeated, fairly intimates, that as nothing but a mighty Love to our Saviour will support a Man under all the Difficulties and Dangers of the pastoral Function: so the best Testimony that can be given of a sincere Affection in that great Office, is carefully to feed the Flock of *Christ*, and with Zeal to contribute towards the Salvation of Souls.

Q. *How did St.* Peter *behave himself after our Saviour's* Ascension?

A. In his first Sermon after the Descent of the *Holy Ghost*, he, with the rest of the Apostles, con-
Acts ii. 41. verted *three thousand Souls;* by justifying those *miraculous Gifts* the Apostles had received, and by preaching the *Resurrection of that* Jesus, whom the *Jews* had crucified; and when the *Sanhedrim* would have obliged him to desist, with Boldness and Re-
Ch. iv. 19 solution he referred it to their own Determination, whether it was not fit to *obey God* rather than Man.

Q. *How did he punish the Sacrilege of* Ananias *and* Sapphira?

Ch. v. 5. 10. A. With present Death. They had consecrated some Land unto God, and sold the same to that Purpose; and afterwards, through Covetousness, they *purloined from the Price*, and laid but part of the Sum at the Apostle's Feet. The dreadful Punishment they suffered should make all Men careful not to alienate what is consecrated to God; since what is so set apart in a peculiar Propriety and Relation belongs to him, and the converting it to other Uses, is *robbing of God.*

Acts viii. 14, 15, 17, 18. Q. *Where was St.* Peter's *first Mission?*

A. He was sent to visit those Christians *Philip* the Deacon had converted in *Samaria;* where he *confirmed* the new Converts: and by Prayer, and Imposition of Hands, communicated to them the Gift of the *Holy Ghost*, and severely rebuked *Simon Magus* for imagining that the *Gift of God could be purchased with Money.*

Q. *How was St.* Peter *influenced to open the Door of Salvation to the* Gentiles?

A. The divine Goodness vouchsafed to remove those Prejudices of his Education, which the *Jews* had entertained for several Ages against the *Gentiles,* by the Means of a *special Vision;* which, with the Relation of what had happened to *Cornelius,* fully convinced him that *God was no Respecter of Persons;* that honest *Heathens,* who exercised Works of Mercy and Devotion, and were well disposed to receive the *Christian Revelation,* should be accepted by him. Acts x.

Q. *How did he carry himself in the Dispute between the* Jewish *and* Gentile Converts?

A. He declared God's acceptance of the *Gentiles,* which was communicated to him by a Vision from Heaven; and was farther confirmed by their receiving the *Holy Ghost* as well as others; and that therefore the Yoke of the *Jewish* Rites, ought not to be laid upon the *Gentile Converts.* Yet afterwards he dissembled his *Christian Liberty,* by which he confirmed the *Judaizing Christians,* in their Errors, and cast Scruples in the Minds of the *Gentiles,* for which he stands rebuked by St. *Paul.* Gal. ii. 1.

Q. *How was St.* Peter *preserved from the cruel Designs of* Herod?

A. God was pleased to hear the fervent Prayers of the Church that were offered in his Behalf; for being put into Prison by the Command of *Herod,* and strictly guarded by Soldiers, and secured in Chains; the Night before his intended Execution, the *Angel of the Lord* came unto him, raised him from Sleep, knocked off his Chains, and conducted him to a Place of Safety, so that he was delivered out of the Hand of *Herod;* who, being provoked by the Disappointment, commanded the Keepers to be put to Death. Acts xii.

Q. *In what Place besides* Judea *did St.* Peter *bestow his* Apostolical *Labours?*

A. At *Antioch* he employed himself in making Converts, and was the first Bishop of that Place, ac-

Euseb. His. Eccl. l. iii. c. 1.

cording to the Sense of Antiquity. He afterwards preached the Gospel to the *Jews* dispersed in *Pontus, Galatia, Cappadocia,* and *Asia.* Towards the latter End of his Life he went to *Rome,* about the second Year of the Emperor *Claudius:* where he laboured in establishing Christianity; chiefly among the *Jews,* being the Apostle of the *Circumcision.*

Q. *What was it that at that Time so particularly prejudiced the Minds of the* Romans *against receiving the Doctrine of* Christ?

A. The Arts of *Simon Magus,* who sought to advance his Reputation among the People, by doing many wonderful and strange Things: And who used to style himself the *first and chiefest Deity,* the *Father who is God over all, and to* whom *Justin Martyr* affirms a Statue to have been erected with this Inscription: *Simoni Deo Sancto:* To *Simon* the Holy God.

Q. *How did St.* Peter *expose the* Impostures *of this wicked Wretch?*

A. By shewing the Vanity of his Pretences, and working himself those Wonders which *Simon Magus* falsely boasted of. For there being at *Rome* a Trial between them about raising a Kinsman of the Emperor, lately dead, the *Magician* failed in the Attempt, in which St. *Peter* succeeded. And when *Simon Magus,* to recover his Reputation, pretended to fly up to Heaven from the Mount of the *Capitol,* by the Prayers of St. *Peter,* the Wings he had made began to fail him; and falling, he was so bruised, that in a short time he died.

Q. *When did St.* Peter *suffer Martyrdom?*

A. About the Year of *Christ sixty-nine,* under *Nero;* whom he had provoked by his Success against *Simon Magus,* and by his reducing many dissolute Women to a temperate and sober Life; and it was probably in that Persecution of the Christians when the Emperor burned *Rome,* and charged them with the Guilt and Punishment of it. The Manner of his Death was by *Crucifixion,* with his Head down-

wards, affirming that he was unworthy to suffer in the same Posture wherein his Lord had suffered before him.

Q. *What became of his Body?*

A. It was said to have been embalmed by *Marcellinus* the Presbyter, after the *Jewish* Manner, and that it was buried in the *Vatican*, near the Triumphal Way, wherethere was a Church erected to his Memory, now one of the Wonders of the World for all the Advantages that Riches and Art can bestow.

Q. *Was St.* Peter *a married Man?*

A. The *Scriptures* mention his *Wife's Mother*, and he is reckoned among the Ancients as one of the Apostles that was married, and had Children. Moreover, there is a Tradition that his wife suffered *Martyrdom* in his Life-time, and that he rejoiced she was called to so great an Honour; and in his Exhortation to her it is recorded he earnestly used these Words, *O Woman, be mindful of the Lord!* Mat. viii. 14. Euseb. l h. 3. c. 30.

Q. *What Writings did this* Apostle *leave behind him?*

A. Only two *Epistles* that are genuine, and which make Part of the *sacred Canon*. They were addressed to those *Jewish* Converts that were scattered through *Pontus*, *Galatia*, &c. not only upon the Persecution raised at *Jerusalem*, but upon former Dispersions of the *Jews* into those Places upon several other Occasions. The principal Design of the *first* is to comfort and confirm them under those *fiery Trials* and *manifold Temptations* they were then subject to, and to direct and instruct them how to behave themselves in the several States and Relations both of the Civil and Christian Life; that they might not be engaged in those Rebellions against *Cæsar* and his Officers, then fomented among the *Jews*: and that they might stop the Mouths of those who spoke against them as Evil Doers. In the *second*, he prosecutes the same Subject, to prevent their *Apostacy* from the *Faith*, their *turning away from the Holy Commandment*, and their *falling from their own Stedfastness*, by 1 Pet. i. 1. Ch. iv. 12. Ch. i. 6. Ch. ii. 12. to 25. Acts iii. 16, 17, 18 2 Pet. ii. 21. Ch. iii. 7.

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Reason of any Persecution they were liable to. And moreover, antidotes them against the corrupt Principles of the *Gnostics*, who turned the *Grace of God into Lasciviousness*, and against those *Scoffers* at the Promise of *Christ's Coming*, as if it would never be verified.

Q. *What may we learn from the Celebration of this* Festival?

A. Humility and Modesty in acknowledging our own Vileness, and in submitting to the meanest Offices for the Relief of our Fellow-Christians. That the Honesty of the Mind is of greater Value in the Sight of God, than the Strength of the Understanding. That weak Means may accomplish great Designs, when God thinks fit to give them his Blessing; which makes it reasonable we should always implore the Direction of Heaven. To be careful how we make Vows; but, after we are engaged, to observe them inviolably, lest we be found to lie to the *Holy Ghost*. Never to alienate what is consecrated to holy Uses, lest we contract the great guilt of *robbing God*. To bewail the Follies of our Lives with great Sincerity, and to mourn bitterly for our Transgressions. To repair the Breaches of our Duty by greater Zeal and Industry in God's Service, for the short uncertain Part of Life that is yet remaining. To bear Reproof with Patience and Humility. To avoid all Occasions of Evil, from a true Sense of our own Weakness and not to lay too great a Stress upon our own Strength, lest we tempt God to humble our Pride, by withdrawing his Grace. That we are never in greater Danger of being overcome by Temptations, than when we suspect our own Hearts least.

Q. *When may we be said to* rely *too much upon our own* Strength?

A. When we neglect those Means of Grace which are established in order to enable us to perform our Duty. When we rashly run ourselves into Temptations, presuming upon our own Ability to

encounter them. And even in those Trials that the Providence of God brings upon us, when we trust more to our own Resolution than his divine Assistance, and consequently remit that Watchfulness and Prayer which are so necessary to secure us. When we do not avoid those Occasions which, by woeful Experience, we have found fatal to our Virtue. When we are not jealous over our own Hearts, and do not suspect that Weakness and Corruption, which makes us so prone to be overcome when we are assaulted.

Q. *What are the sad* Effects *of this* Self-Confident *Temper?*

A. It often betrays us to undertake what we have neither Capacity nor ability to perform. It makes us neglect those previous Measures which are necessary to accomplish what we design. It teaches us, by dear-bought Experience, the Frailties and Infirmities of our own Natures. It frequently makes Shipwreck of a good Conscience, and provokes God to withdraw his Grace; which we lay so little Stress upon, in order to our Preservation.

Q. *What is necessary to* cure *this Sort of* Presumption?

A. To consider the Weakness and Frailty of human Nature, and the frequent Instances of it in our own Conduct, and how unable we are of ourselves to do any Thing that is good. To reflect upon those eminent Examples that have been fatally betrayed by too great a Confidence in themselves; and which are set up as so many Marks for us to avoid those Rocks upon which they split. That the praying not to be led into Temptation, supposes not only an Obligation in us to avoid dangerous Occasions, but also a Proneness in our Nature to be overcome when we are attacked. That the Promises of God's Assistance imply, we cannot work out our Salvation upon the Stock of our own Strength; and that the Means of Grace which are so necessary to secure us, shew that our *Sufficiency is of God.*

¶

THE PRAYERS.

I.

For all Bishops and Pastors.

ALMIGHTY God, who by thy Son *Jesus Christ*, didst give to thy Apostle St. *Peter* many excellent Gifts, and commandest him earnestly to feed thy Flock; make, I beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the People obediently to follow the same, that they may receive the Crown of everlasting Glory, through *Jesus Christ* our Lord. *Amen.*

II.

For the Protection of Providence.

O GOD, who never failest to help and govern them whom thou dost bring up in thy stedfast Fear and Love; keep me, I beseech thee, under the Protection of thy good Providence, and make me to have a perpetual Fear and Love of thy holy Name, through *Jesus Christ* our Lord. *Amen.*

III.

For Repentance and Pardon.

MOST merciful God, who desirest not the Death of a Sinner, but rather that he should turn, and live, who hast graciously, in thy holy Gospel, provided for our Recovery, and encouraged our Repentance, by many Promises of Pardon and Forgiveness; fit and prepare me for this exercise of thy abundant Mercy, by true Sorrow and hearty Contrition, by condemning my past Follies, and by stedfastly purposing entirely to forsake them for the Time to come: And then, O heavenly Father! for thine own infinite Mercies' Sake, whose Property it is to show Compassion, for thy Truth and Promise Sake, who art faithful and just, for the Merits and Sufferings of the Son of thy Love, in whom thou art well pleased, cleanse me from all my Iniquities, receive me into thy Favour, and let me continue therein all the Days of my life, through *Jesus Christ* our Lord. *Amen.*

IV.

O God, who for the Trial of my Faith and Obedience, hast suffered me, while I am here below, to be surrounded with Variety of Temptations, the Flesh designing to ruin me by its false Allurements, the Devil by his Subtilty and Watchfulness, and the World by soliciting me in every State and Condition of Life to transgress thy Laws; how shall I, O Lord! a weak and frail Creature, stand fast, when thy great Apostle failed in the Day of Trial? My Help standeth in the Name of the Lord who made Heaven and Earth; in the powerful Intercession of the blessed *Jesus*, our Advocate with the Father, in the comfortable Assistance of the Holy Spirit, by whom we are sealed to the Day of Redemption; make me herein a Gainer, by my former Losses to be more sensible of my own Weakness and Inability, and of my necessary Dependence upon thee, my God; and being constantly upon my Guard, and under the Influence of thy Almighty Grace, neither the Pleasures of Life, nor the Fears of Death, may ever prevail upon me to quit the Way of thy Commandments; but that being stedfast and immovable, I may always abound in the Work of the Lord, knowing that my Labour shall not be in vain in the Lord. *Amen.*

For Strength to resist Temptation.

CHAP. XXVIII.

SAINT JAMES.—JULY 25.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *James* the Apostle, called the *Great.*

Q. *Why is this* Apostle *surnamed the* Great?

A. Either because of his Age, being much Elder than the other St. *James;* or for some peculiar Honours and Favours our Lord conferred upon him,

he being one of the three Disciples whom our *Saviour* admitted to the more intimate Transactions of his Life, from which the others were excluded.

Q. *What was St.* James's *Profession before he was called to the* Apostolate?

Mat.iv.21. *A.* He was one of *Simon Peter*'s Partners in the Trade of Fishing, and Son to *Zebedee*, of the same Profession, who kept many Servants for that Employment; which speaks him a Man of considerable Note that Way.

Q. *How had St.* James *the Honour of being related to our* Saviour?

A. By his Mother *Mary*, surnamed *Salome*, Sister to *Mary*, the *Mother* of our Lord. Not her own Sister, properly so called (the blessed Virgin being, in all Likelihood, an only Daughter), but Cousin German, styled her Sister according to the Custom of the *Jews*, who were wont to call all such near Relations *Brothers* and *Sisters*.

Q. *What may we learn from our* Saviour's *choosing his* Disciples *from such mean* Professions?

A. That God's Blessing usually meets Men in the Way of an honest Diligence; and that we ought not to contemn Men of the meanest Employment, that are honest and industrious; especially when it is remembered, that our Lord himself, as is intimated in *Scripture*, and asserted generally by the *ancient Writers* of the Church, worked at the Trade of a *Carpenter*, during the Retirements of his private Life.

Luke ii. 15. Mat. xiii: 55.

Q. *How came St.* James *to be an Apostle?*

Mat.iv.21. A. Our *Saviour* passing by the Sea of *Galilee*, saw him and his Brother in their Ship, and called them to be his Disciples; which they chearfully complied with, and took no Occasion to make Excuses from the Circumstances of their aged Father they left behind them.

Q. *What new Name did St.* James *receive from our* Saviour?

A. James, the Son of *Zebedee,* and *John* his Brother, he surnamed *Boanerges,* that is, *Sons of Thunder.* Mark iii. 17.

Q. *What is probably intended by this* Title?

A. It is easier to conjecture than determine. Some think it was upon the Account of their rousing the sleepy World with the Vehemency of their Preaching, as Thunder, which is called *God's Voice,* Ps. civ. 7. powerfully shakes the natural World. Or, if it relates to the Doctrines they delivered, it may signify their teaching the great Mysteries of the Gospel in a profounder Strain than the Rest; which is certainly verified in St. *John;* upon which Account he is affirmed by the Ancients not so much to *speak* as to *thunder.* Probably the Expression may denote no more than that in general they were to be eminent Ministers under the Gospel Dispensation, which is called a *Voice shaking the Heavens and the Earth,* Heb. xiii. 26. and so answers the native Importance of the Word Hag. ii. 6. signifying an *Earthquake,* or a vehement Commotion that makes a Noise like *Thunder.*

Q. *Was there Nothing in the Temper of these* Apostles *that might give Occasion to this* Title?

A. Yes; the Instance of their desiring our Saviour, that they might pray down Fire from Heaven, as *Elias* did, upon the inhospitable *Samaritans,* Luke ix. that refused to receive him, shows that the Names 45. might have some Respect to the Warmth and Heat of their Disposition.

Q. *What was probably the Reason why the* Samaritans *refused our* Saviour *the common Accommodation of Travellers?*

A. Because our *Saviour* seemed to slight Mount *Gerizim,* the solemn Place of their Worship; *his* Luke ix. *Face being as though he would go to Jerusalem.* Which 53. different Places of Worship had created an inveterate Quarrel between the *Jews* and the *Samaritans;* the Occasion whereof was this: that after the Tribe of *Judah* were returned from the Captivity of *Babylon,* and the Temple of *Jerusalem* was rebuilt, the Joseph. Antiq. lib. 11. *Jews* were, by a solemn Covenant, obliged to put c. 2.

away their *Heathen Wives.* But *Sanballat,* Governor of *Samaria;* having married his Daughter to *Manasses,* a *Jewish Priest,* who was unwilling to put away his Wife, excited the *Samaritans* to build a Temple upon Mount *Gerizim,* near the City of *Samaria,* in Opposition to the Temple at *Jerusalem,* and made his Son-in-Law, *Manasses,* Priest there; which laid the Foundation of that Feud between the *Jews* and *Samaritans,* which, in Process of Time, grew so great, that they would not so much as show common Civility to one another.

Q. *How did our Saviour resent the warm Zeal of these* Apostles?

Luke ix. 55, 56. *A.* He severely rebukes the Fierceness of their Temper, as contrary to the Nature of the Gospel Institution, and his Design of coming into the World; which was to save Men's Lives by establishing a Religion, that not only consults their eternal Salvation, but their temporal Peace and Security.

Q. *How did our Saviour correct the* Ambition *of these two* Apostles, *in prompting their Mother* Salome *to petition for the principal Places of Honour next his Person?*

Mat. xx. 22, 23. *A.* By making them sensible of the Rashness of their Demand; and that in his Kingdom, the highest Place would be to take the greatest Pains, and to undergo the heaviest Troubles and Sufferings; and that, as for any Dignity, it was to be disposed of to those *for whom it was prepared by the Father.*

Q. *How did our* Saviour *calm the Passions of the Rest of the* Disciples *offended at this* Request?

Mat. xx. 26. *A.* By instructing them in the Nature of his Kingdom, and showing them how different it was from that of worldly Potentates; that in his Service *Humility* was the Way to Honour; and that he who took most Pains, and did most Good, would be the greatest Person; and that his own Example was a Pattern of it, who came into the World not to be served himself, but to serve others even at the Expense of his own Life.

Q. *What became of St.* James *after our Saviour's* Ascension?

A. The *Spanish* Writers contend, that after he had preached the Gospel in *Judæa* and *Samaria*, he planted Christianity in *Spain*. But of this there is no Account earlier than the middle Ages of the Church; therefore it is safest to confine his Ministry to *Judæa* and the Parts thereabouts.

Q. *How did he suffer* Martyrdom?

A. Herod being desirous, upon his Entrance into the Government, to please the People, caused St. *James* to be apprehended at *Jerusalem*, and then[2] commanded that he should be beheaded. And so he became the first Apostle that laid down his Life for the Testimony of *Jesus*. Acts xii.

Q. *What happened as he was led to the Place of his* Martyrdom?

A. His Accuser being enlightened by the Courage and Constancy St. *James* shewed at his Trial, repented of what he had done, and falling at the Apostle's Feet, heartily begged his Pardon for what he had testified against him. The holy Man, after a little Surprise, raised him up, and embracing him said, *Peace be to thee.* Whereupon he publicly professed himself a *Christian*, and was beheaded at the same Time. Euseb. lib. 2, c. 9.

Q. *Why do the* Spaniards *express so great a veneration for this* Apostle?

A. Because they do not only suppose that he planted Christianity in those Parts, but that his Body after his Martyrdom at *Jerusalem*, was translated from thence to *Compostella* in *Gallicia;* though the Accounts of both these Passages have little or no Foundation in History.

Q. *What may we learn from the Observation of this* Festival?

A. That God's Blessing attends those that depend upon his Providence, in a diligent and faithful Discharge of the Duties of their Calling. That we ought to quit all worldly Accommodations, and our

Father's House, rather than make Shipwreck of Faith and a good Conscience. That no Difference of Religion, nor Pretence of Zeal for God and *Christ*, can warrant and justify a passionate and fierce, a vindictive and exterminating Spirit. That we ought to treat all that differ from us with Kindness and Affability, and to shew our Moderation, not by parting with our Principles, but by increasing our Charity. That the great Honour of a Christian is to take Pains in doing good; and that the highest Pitch of his Preferment is to suffer for the Name of *Christ*, being most blessed when he is reviled and persecuted for his Sake. That the Crown of Martyrdom exceeds all the Pomp and Splendour that attend ecclesiastical Preferments.

Q. *What do you mean by a* Martyr?

A. One that bears Witness to the Truth at the Expense of his own Life. Those that suffered Imprisonment, the Spoil of their Goods and Banishment, and several other severe Torments, if they escaped without dying, were called Confessors. But it was necessary to *resist unto Blood*, to acquire the glorious Privilege of a *Martyr;* though in a large Sense, they who died in Prison, or during their Sufferings by Want, or in their Banishment were killed by Thieves or wild Beasts, and even those who, administering to their Fellow-Christians in the Time of a Plague, lost their Lives, were called *Martyrs*, and entitled to the Privileges that were thought to belong to that State.

Heb. xii. 4.

Q. *What* Privileges *were assigned to* Martyrs *by the Primitive Christians?*

A. That upon their Death they were immediately admitted to the *Beatific Vision;* while other Souls waited for the Day of Judgment to complete their Happiness. That God would grant chiefly to their Prayers the hastening of his Kingdom, and the shortening of the Times of Persecution. That they should have the greatest Share in the Resurrection of the Just, which is called the *first Resurrection*, which

was the most considerable, because the Primitive Christians looked upon the End of the World as near at Hand: And many believed that those who were Partakers of the first Resurrection should reign with *Christ* a thousand Years upon Earth. That the Martyrs, and some other perfect Souls, should receive no Hurt or Prejudice from the general Conflagration of the World, when others less perfect should be purged by that universal Fire from the Dross they had contracted in Life. That Martyrdom supplied the Grace conveyed both by Baptism and the Holy Eucharist, and entitled Men to the Benefit of those Sacraments, *viz.* Remission of Sins. The Martyrs had also a considerable Hand in absolving Penitents, who, through Fear of suffering, had lapsed into Idolatry, and in restoring them to the Communion of the Church.

Q. *Wherein appears the* Reasonableness *and* Happiness *of choosing* Martyrdom?

A. In that a Man prefers a future Good, infinitely valuable in itself, and eternal as to its Duration, before a present Satisfaction, which in its own Nature is mixed and imperfect, as well as short and uncertain in respect of its Continuance, *the Sufferings of the present Time being not worthy to be compared with the Glory that shall be revealed.* Now this was always, in the Account of the wisest Men, esteemed a great Piece of Prudence, to part with a little at present for a far greater future Advantage. Besides, God, who hath a Right in us, both by Creation and Redemption, and thereby hath Power to dispose of us as he pleaseth, hath declared, that he will not endure any Rival, and that we ought to be his without Reserve. And the *Happiness* of *Martyrdom* consists in having an Opportunity to give the utmost Evidence of a sincere Love and fervent Affection to our great and mighty Benefactor; in being conformed to the Likeness of *Christ's* Sufferings which were endured purely

Rom. viii. 18.

Luke xiv. 26. 27.

Rev. vii. 13, 14. &c. Mat. v. 10. Epist. ad Rom.

upon our Account; and in acquiring a Title to a Degree of Glory superior to what other Saints shall be made Partakers of. Which made the blessed Martyr St. *Ignatius* profess, that *till the Sentence of Condemnation was passed upon him, he never began to be a true Disciple of* Christ.

Q. *How did the Primitive Christians generally embrace* Martyrdom?

A. With great Readiness and Cheerfulness of Mind; with Comfort and Satisfaction, rejoicing that they were counted worthy to suffer for the Name of *Christ*. And not only the Clergy but the Laity, Women as well as Men, young and old, encountered Death with great Fortitude, though it was armed with all the Variety of Torments that the Malice and Cruelty of their Enemies could invent.

Q. *To what* Causes *may we attribute this great* Courage *and* Resolution *of the Primitive Christians?*

A. Next to the plentiful Effusion of supernatural Grace upon such Occasions, the great *Piety* and *Virtue* of their *Lives* might be a proper Foundation for this Christian Confidence. They were not only innocent, but *extremely mortified;* they kept their Minds free from Guilt; inured their Bodies to Hardships and severe Usage, and never softened themselves with the Pleasures and Diversions of the Age. They had a *lively Sense of the Rewards* of the next Life, with which the Sufferings of this are not to be compared. Their Minds were inflamed with *great Love* to their Lord and Master *Jesus Christ*, whose Blood was yet warm, and whose Sufferings for their Sakes were fresh in their Memories. Besides, many of the Rich, in Times of Persecution, reduced themselves to a *voluntary Poverty*, distributing what they had among the Poor, that they might be in a Readiness for *Martyrdom*. But the *wonderful* Manner sometimes of bearing their Torments; as the *burning* of their *Bodies* without a *Shriek*, and their rejoicing in the Midst of Flames,

must be attributed to the wonderful Work of God; either in taking away the great Sense of Pain from the *holy Martyrs* in the Time of their Execution: or by giving them such a lively Sense and assured Prospect of their Reward, as made the most exquisite Torments supportable to them; and we may reasonably suppose, when Women and Children despised the *Cross*, the *Rack* and *wild Beasts*, that they were supported with particular Assistances from that good God, *who will not suffer us to be tempted above that we are able, or, with the Temptation, will find a Way for us to escape, that we may be able to bear it.* 1 Cor. x. 13.

THE PRAYERS.

I.

GRANT, O merciful God! that as thy holy Apostle St. *James*, leaving his Father and all that he had without Delay, was obedient unto the Calling of thy Son *Jesus Christ*, and followed him, so I, forsaking all worldly and carnal Affections, may be evermore ready to follow thy holy Commandments, through *Jesus Christ* our Lord. *Amen.* For Readiness to forsake all for *Christ*.

II.

ALMIGHTY God, who, in thy wise Providence, hast constituted several Ranks and Qualities of Men, that they might mutually assist to the Support of each other: teach me to be content with the Station wherein thou hast been pleased to place me, honestly and diligently to discharge the Duties of my Calling; without Anxiety to depend upon thy Blessing, for the Success of my lawful Endeavours. That, however contemptible my Profession may be in the Eyes of Men, my Fidelity and Industry may be acceptable in thy Sight; that they may bring me in the Return of a convenient Subsistence and Provision for my Family in this Life; and in the next, the Reward that thou hast For Contentedness in a mean Condition.

promised to all that truly love and fear thee, through the Merits of *Jesus Christ*. *Amen.*

III.

For the Government of Zeal.

GRACIOUS God, who, by the Precepts of the Gospel, and by the Example of the blessed *Jesus*, hast taught us the Art of governing our Passions; let not the specious Pretence of Zeal for thy Service, betray me into any unreasonable Heats, but much less to such Actions as thou hast forbidden; let not any Difference in Religion destroy in me that Charity which is a peculiar Mark of thy Disciples; but teach me to compassionate those that are in Error, and to pity those Prejudices which have so unhappily misled them: Grant that, with Meekness and Moderation, I may endeavour their Recovery, if peradventure God will give them Repentance to the Acknowledgment of the Truth: Make me ready to exercise all Acts of Kindness to their Persons, and to implore thy Grace in their Behalf, which is able to subdue the most inveterate Errors; that though they continue Enemies to thy Truth, I may never sacrifice my Patience and Meekness; but by a continuance in well-doing, wait for Glory, Honour, and Immortality, through *Jesus Christ* our Lord. *Amen.*

IV.

For the Grace of Martyrdom.

O BLESSED *Jesus*, who, for my Sake, didst endure the most painful and shameful Death of the Cross, let the Sense of this mighty Love so constantly inflame my Soul, that whenever thy Providence shall make it my Duty, I may readily and cheerfully embrace Death, though armed with the utmost Terror, rather than forsake thee. Grant that I may rejoice in such a happy Occasion of testifying the Sincerity and Fervour of my Affection towards thee, of shewing that thou art the Delight of my Soul, that I not only prefer thee before all the Pleasures and Satisfactions of Life, but that the

Torments and Pains of a violent Death are not able to separate me from thee. Inspire me with Courage and Resolution from above, that no Difficulties nor Dangers may affright me from thy Service, and that the Apprehension of them may never transport me beyond the Bounds of Christian Decency and Moderation. *Whither shall I go? thou hast the Words of eternal Life.* O! let the firm Belief of the immortal Joys and glorious Rewards thou hast prepared for those that suffer for thee, support me under all the Cruelties of the most merciless Persecutors. Let the Examples of thy holy Martyrs, who *had Trial of cruel Mockings and Scourgings, of Bonds and Imprisonments, who were stoned, who were sawn asunder, and slain with the Sword, of whom the World was not worthy,* stir me up to Patience and Fortitude, that I may be a Follower of them, *who, through Faith and Patience, inherit the Promises.* Make me careful to do thy holy Will, that I may have Comfort and Joy in suffering for it. Grant this, O blessed Lord, who diedst for me, and rosest again, and now sittest at the Right Hand of the Father, to intercede for me, and all thy faithful Disciples. *Amen.*

CHAP. XXIX.

SAINT BARTHOLOMEW.—AUGUST 24.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *Bartholomew* the Apostle.

Q. *Was he one of the twelve* Apostles?

A. Yes; the *Evangelical* History is most express and clear as to that Matter. But he being no farther taken Notice of, than the bare Mention of his Name, many, both anciently and of later Times, have supposed that he lay concealed under the Name of *Nathaniel,* one of the first Disciples, that came to *Christ.*

Mat. x. 3.

John i. 47.

Q. *Why are* Nathaniel *and* Bartholomew *thought to be the same* Person *under two different Names?*

A. Because, as St. *John* never mentions *Bartholomew* in the Number of the *Apostles*, so the other three Evangelists never take Notice of *Nathaniel:* And as in St. *John, Philip* and *Nathaniel* are joined together in their coming to *Christ*, so, in the Rest of the Evangelists, *Philip* and *Bartholomew* are constantly put together; and afterwards we find them joint Companions in the Writings of the Church.

Q. *What renders this* Matter *still more probable?*

John xxi. 1, 2. *A.* That *Nathaniel* is particularly reckoned up with the other Apostles to whom our Lord appeared at the Sea of *Tiberias* after his Resurrection, where there were together *Simon Peter, Thomas,* and *Nathaniel* of *Cana* in *Galilee*, and the two Sons of *Zebedee*, and two others of his Disciples, who were probably *Andrew* and *Philip.*

Q. *How doth it appear, that by* Disciples *is here meant* Apostles?

John xxi. 14. *A.* Partly from the Names of those that are reckoned up; partly because it is said, that *this was the third Time that* Jesus *appeared to his Disciples:* It being plain, that the two foregoing Appearances were made to none but the *Apostles.* Besides, if *Nathaniel* had not been one of the Twelve already, no tolerable Reason can be given, why he, who was so eminently qualified, was not pitched upon to fill up the Place of *Judas.*

Q. *What signifies the Word* Bartholomew?

A. It imports a relative Capacity, either as a Son or a Scholar, rather than a proper Name. As a Son, it denotes his being born of *Tholmai:* As a Scholar, it may relate to him as a Disciple of some particular Sect among the *Jews;* and, among several other Institutions of that Nature, some learned Men reckon the *Tholmæans* from *Tholmai,* of which Order *Nathaniel* seems to have been, and hence called *Bartholomew,* the Son or Scholar of the *Tholmæans.* And many of the Learned concur in

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the Opinion, that it is the same Person under two Names, the one proper, the other relative.

Q. *What is the chief Thing* objected *in this Matter?*

A. What was anciently hinted by St. *Austin*, that it is not probable that our *Saviour*, who designed to confound the Wisdom of the World by the Preaching of illiterate Men, would choose *Nathaniel*, a Doctor of the Law, to be one of his Disciples.

Q. *How is this* Objection *answered?*

A. That it equally lies against St. *Philip*, for whose Skill in the Law and the Prophets, there is as much Evidence in the History of the Gospel, as for that of *Nathaniel;* and it may be still urged with greater Force against St. *Paul*, who was considerable not only for his Skill in the *Jewish* Law, but famous also for the Advantages of human Learning.

Q. *What* Character *doth our Saviour give of him, when* Philip *first brought him to our Lord?*

A. That he was a Man of true Simplicity and Integrity; *an* Israelite *indeed, in whom was no Guile,* no Art of Hypocrisy and Deceit. John i. 47.

Q. *Wherein appears the* Simplicity *of his Mind?*

A. In that when he was told of *Jesus*, he did not object against the Meanness of his Original, the low Condition of his Parents, the Narrowness of their Fortunes; but only against the Place of his Birth, which could not be *Nazareth*, the Prophets having foretold he should be born at *Bethlehem;* John i. 46. and yet he was not so far carried away with this popular Prejudice, as not to enquire farther concerning our Saviour, and when he was satisfied he was the *Messias*, he presently owns him for such, calling him the *Son of God*, and the *King of* Israel! John i. 49.

Q. *Whither is it thought this* Apostle *travelled to propagate Christianity?*

A. As far as *India*, that Part of it that lies next to *Asia;* for, as *Eusebius* relates, when *Pantænus*, a Man famous for Philosophy as well as Christianity,

Euseb. lib. v. c. 10. desiring to imitate the *Apostolical* Zeal in propagating the Faith, travelled as far as *India* itself; there, among some that yet retained the Knowledge of *Christ*, he found St. *Matthew*'s Gospel written in *Hebrew*, left there, as the Tradition asserts, by St. *Bartholomew*, one of the twelve Apostles, when he preached Christianity to those Nations.

Q. *What farther Account is there of him?*

A. That he returned from thence to the more *northern* and *western* Parts of *Asia*, instructing the People of *Hierapolis* in the Doctrine of the Gospel; from thence he went into *Lycaonia*, where he employed himself upon the same Account. And at last removed to *Albanople* in *Armenia* the *Great*; where, endeavouring to reclaim the People from Idolatry, he was by the Governor of the Place, put to death.

Q. *How did he suffer Martyrdom?*

A. He was *crucified*, some say, with his Head downwards; others, that he was flayed, and his Skin first taken off; which might consist well enough with his Crucifixion, Excoriation being a Punishment in Use not only in *Egypt*, but among the *Persians*, next Neighbours to these *Armenians*, from whom they might easily borrow it. He cheerfully bore their cruel Usage, and comforted and confirmed his Christian Converts to the last Minute of his Life.

Q. *What may we learn from the* Observation *of this* Festival?

A. That a Mind free from Prejudice is the best Preparative for the Reception of Truth. That the Nature of Faith doth not require such self-evident Arguments as force an Assent, but such as leave Room for the Praise and Reward of believing. That true Zeal stops at no Difficulties, and is frightened by no Dangers, and parts with Life, cheerfully, when the Providence of God makes it our Duty. That Sincerity is absolutely necessary to make our Obedience acceptable to God, and

our Conversation valuable among Men; Integrity of Mind being the highest Character and Commendation of a good Man.

Q. *What is* Sincerity, *as it respects God?*

A. It implies both the Reality of our Intention in God's Service, or our performing it truly for God's Sake, as we pretend to do; and also the *Uncorruptness* of it, or our performing it for his Sake more than any Thing else whatsoever; and without any Regard to any other Advantages of our own, but such as are allowed by God, and are subordinate under him. And the most certain Rule to examine our Sincerity by, is the *Integrity of our Obedience.* For he that obeys God at *all Times,* and in *all Instances,* cannot but serve him with both the Ingredients of *Sincerity,* viz. *Truth* and *Pre-eminence.*

Q. *What is* Sincerity, *as it respects Man?*

A. It implies a Simplicity of Mind and Manners, in our Conversation and Carriage one towards another. Not seriously to advance any Thing contrary to the true Sense of our Minds, by our Words or Gestures. Not to pretend to greater Love and Kindness for our Neighbour, than we really feel. In short, it is to speak as we think, to do what we pretend and profess, to perform what we promise, and really to be what we would seem and appear to be.

Q. *What is the best Method to attain that Sincerity which is so necessary in God's Service?*

A. To consider that all our Religious Actions are of no Value in the Sight of God, except they are performed with a Respect to his Authority, and out of Obedience to his holy Will; and that, by designing other By-ends, as our own Profit, or the Praise of Men, we lose our Title to that Reward which he has promised. To possess ourselves likewise with the Apprehension of God's Presence always with us; that all our *Ways are before the* Prov. v. 21. *Eyes of the Lord,* and that he *pondereth all our*

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Goings. Which, with devout Prayer for his Assistance, will keep us upright before him.

THE PRAYERS.

I.

For the Preservation of true Faith in the Church,

O ALMIGHTY and everlasting God, who didst give to thy Apostle *Bartholomew*, Grace truly to believe and to preach thy Word; grant, I beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through *Jesus Christ* our Lord. *Amen.*

II.

Thanksgiving for being a Christian.

ALMIGHTY and everlasting God, heavenly Father, I give thee humble Thanks that thou hast vouchsafed to call me to the Knowledge of thy Grace and Faith in thee, increase this Knowledge and confirm this Faith in me evermore. Give me thy Holy Spirit, that being born again, and made an Heir of everlasting Salvation, through our Lord *Jesus Christ*, I may continue thy Servant, and attain thy Promises, through the same our Lord *Jesus Christ* thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

III.

For Sincerity towards God.

O GOD, who art the great Searcher of Hearts, who dost not only require outward Acts of Duty, but the inward Disposition of the Mind; teach me, in all my religious Actions, to have an Eye to thy Authority; to obey thy Laws, because thou hast enjoined them; to make the Sense of my Duty the prevailing Motive of my Piety, and not the Praise of Men, nor Regard to temporal Advantages. Let me, in all Times, and in all Places, have a Respect to all thy Commandments, that no Privacy or Retirement may encourage me to offend thee, that no Losses nor Crosses may hinder me from doing or suffering thy blessed Will. Let not

my Devotion be made a Pretext to cheat and defraud my Neighbour; neither let the Exercise of Justice and Morality towards Men be a plea for the Neglect of my Duty towards thee. Let my Charity to the Poor never serve to cover my Intemperance; nor my Sobriety exempt me from feeding the Hungry, and cloathing the Naked. Make my Life uniform and of a Piece, that the Duties of both Tables may take Place in all my Actions; that my great Design being thy Glory, I may, through thy infinite Mercy, be accepted by thee, through *Jesus Christ* our Lord. *Amen.*

IV.

TEACH me, O Lord, in all my Dealings and Intercourse with others, to exercise true Simplicity and Singleness of Heart; never to compass any Design by insidious Devices and false Appearances; nor to betray my Neighbour by not performing what I have promised. Let me never abuse Men into a false Opinion of themselves, by representing them better than they are. Let my Tongue be the true Interpreter of my Mind, and my Expressions the lively Image of my Thoughts and Affections, and my outward Actions exactly agreeable to my Purposes and Intentions; that so, when the Secrets of all Hearts shall be discovered at thy dreadful Tribunal, I may not be confounded, O blessed *Jesus*, with the Workers of Iniquity, who will not be able there to hide themselves. Grant this, O Lord, for *Jesus Christ*'s Sake. *Amen.* For Sincerity towards Man.

CHAP. XXX.

SAINT MATTHEW.—SEPTEMBER 21.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *Matthew* the Apostle and Evangelist, who was also called *Levi.* Luke v. 27.

Q. *What was his* Extraction?

A. Though a *Roman* Officer, yet he was a *Hebrew* of the *Hebrews;* both his Names discover him to be of *Jewish* Original, and probably a *Galilean.*

Q. *What was his* Trade *or Way of Life?*

Mat. x. 3. *A.* That of a *Publican* or *Toll-gatherer* to the *Romans,* an Office of bad Report among the *Jews.*

Q. *How was the Office of a* Publican *esteemed among the* Romans?

A. It was once accounted a Place of Power and Credit, and of honourable Reputation, not ordinarily conferred upon any but *Roman Knights;* who being sent into the Provinces to gather the Taxes, employed under them the Natives of the Country, as Persons best skilled in their own Affairs.

Q. *What made this* Office *so odious to the* Jews?

A. The Covetousness and Exaction of those that managed it; for having farmed the Customs of the *Romans,* they griped the People, that they might be able to pay their Rent, and raise Profit to themselves; besides, this Tribute was not only a Grievance to their Purses, but an Affront to the Freedom of their Nation, a standing Instance of their Slavery. And their Brother *Jews* exercising this Office, still provoked them more, because it obliged them to converse frequently with the *Gentiles,* which they held unlawful, and thereby they seemed to conspire with the *Romans,* to entail perpetual Slavery upon their own Nation.

Q. *How did the* Jewish *Nation express their Abhorrence of the* Publicans?

A. By counting it unlawful to do them any Office of common Kindness. Money received of them might not be put to the Rest of a Man's Estate, it being presumed to be got by violence. They were not admitted as Persons fit to give Evidence in any Cause. They were not only deprived of all Communion in divine Worship, but shunned in all Affairs of Civil Society, it being esteemed infamous and unlawful to marry into the Family of any such.

Q. *In what did St.* Matthew's *Office more particularly consist?*

A. In gathering the Customs of all Merchandize that came by the Sea of *Galilee*, and the Tribute that Passengers were to pay that went by Water, for which Purpose the Office was kept by the Sea-side. And here it was that *Matthew* sat at the *Receipt of Custom*, when our Saviour called him to be a Disciple. Mat. ix. 5.

Q. *Is it probable he had any* Knowledge *of our Saviour before he was called?*

A. Yes; living at *Capernaum*, the Place of *Christ*'s usual Residence, where his Miracles and Sermons were frequent, he might, in some Measure, be prepared to receive the Impressions which our Saviour's Call made upon him.

Q. *What made St.* Matthew's *Compliance with our Saviour's Call so very valuable?*

A. In that he exchanged rich and plentiful Circumstances, and a gainful Trade, for Poverty and Hardship: quitting whatever the World counts dear, and preferring the Attendance *upon the Son of Man*, who had not *where to lay his Head*, before all the Advantages of Interest and Relations.

Q. *Wherein appeared his great* Contempt *of the* World?

A. Not only in quitting a plentiful Estate in order to become our Saviour's Disciple, but in the great Abstemiousness he exercised in the remaining Part of his Life; refusing to gratify himself with the Ordinary Conveniences, as well as with the Pleasures of it; His common Diet being nothing but *Herbs* and *Roots*, *Seeds* and *Berries*.

Q. *How did he express his* Satisfaction *in becoming our Saviour*'s Disciple?

A. By entertaining our Saviour and his Disciples at a great Dinner at his own House, whither he invited all his Friends, especially those of his own Profession; piously hoping that they also might be influenced by our Saviour's Converse and Company.

Q. *What may we learn from our* Saviour's *conversing so familiarly with the worst of Men, which gave such Offence to the* Pharisees?

A. That the greatest Sinners are Objects of our Pity, rather than Contempt; and that we ought not to grow faint in our Endeavours for their Conversion, as long as the wonderful Patience of God bears with them. That our Company is most suitable, where the Necessities of Souls do require it. And that, in order to reclaim Sinners, we ought to prefer Acts of Mercy and Charity before all ritual Observances, and the nice Rules of Persons conversing with one another.

Q. *Wherein appeared that* Humility *for which St.* Matthew *was remarkable?*

A. In that when the other *Evangelists*, describing the *Apostles* by Pairs, constantly place him before St. *Thomas*, he modestly places himself after him. And when the Rest of the *Evangelists* record the Honour of his Apostleship under the Name of *Matthew*, but speak of his former sordid Course of Life under that of *Levi*, he himself sets it down, with all its Circumstances, under his own proper and usual Name.

Mark ii. 14. Luke v. 27.

Q. *Though St.* Matthew *continued with the Rest of the* Apostles *till after our Lord's* Ascension, *what became of him then?*

A. For the first *eight* Years, he preached up and down *Judea*, endeavouring to convert his Brethren, the *Jews*, to the *Faith of Christ*. And when he betook himself to the propagating the Gospel among the *Gentiles*, *Æthiopia* is generally assigned as the Province of his *Apostolical* Ministry; where by Preaching and working Miracles, he mightily triumphed over Error and Idolatry: In which country it is most probable he suffered *Martyrdom*, but by what Kind of Death, it is altogether uncertain.

Q. *How was he qualified to write his* Gospel?

A. By being an Eye-witness of the Life and Actions of our blessed Saviour, and by being free

from those Temptations which Prevail upon Men to impose upon others.

Q. *When and upon what Account did St.* Matthew *write his* Gospel?

A. While he was in *Palestine*, about eight Years after the Death of our Saviour, at the Intreaty of the *Jewish* Converts, and, as *Epiphanius* tells us, at the Command of the Apostles. And being designed for the Use of his Countrymen, he writ it in the *Hebrew* Language, as is generally asserted by all Antiquity. It was very quickly translated into *Greek*; some attributing it to St. *John*, others to St. *James* the *Less*; the *Apostles* approved the Version, and the Church has received it as *authentic*. Iren. lib. 3. cap. 1. Cyril. Hieros. Catech. 14. §. 8. Euseb. lib. 3. c. 24. lib. 6. c. 25.

Q. *What may we learn from the Observation of this Festival?*

A. That there is Mercy for the worst of Sinners if they forsake their evil Ways, and become obedient to that Call, which their own Consciences, and the Exhortations of God's Ministers, so frequently sound in their Ears. That true Repentance consists in such a Change of the Heart, as produces such Actions as are agreeable to God, and avoids such whereby we have formerly offended him. That Poverty and Want are cheerfully to be embraced, when they lie in the Way of our Duty. That it may be sometimes adviseable to punish our past Extravagancies, by forbearing the ordinary Conveniences and Accommodations of Life. That if we would enter into the true Spirit of this *Festival*, we should imitate that Humility and contempt of Riches, which was so remarkable in this blessed *Apostle*. That we should keep our Minds free from Covetousness, and raise them above the World, the most dangerous Enemy to our Salvation.

Q. *Wherein consists the Nature of* Covetousness?

A. In an immoderate and craving love of Riches, which shews itself in an eager and insatiable Desire after the Things of this World; though we employ no indirect Means to obtain them; but is then

complete, when we use any unlawful and dishonest Ways to grow Rich, and are anxious to acquire the good Things of this Life, even though we neglect those which are infinitely more valuable. When we are sordid, and cannot find in our Hearts to enjoy what we possess; or if we do, spend it upon our Lusts, and never suffer those who are in Want to share with us. When we make *Gold* our *Confidence*, and trust in it as our chief Happiness.

Q. *What are the mischievous* Effects *of this* Vice, *which our* blessed Apostle *entirely conquered?*

A. It alienates the Mind from God, and takes Men off from the Care of their Souls; we cannot *serve God and Mammon.* It obstructs all those Passages through which the Consideration of Religion should enter into our Thoughts: it is the Parent of most of the Fraud and Injustice, Cruelty and Oppression, Falsehood and Perjury, that is committed in the World. It makes Men fail in the Hour of Temptation, so that, when they should quit all for the sake of Religion they go away sorrowful, because they have great Possessions. It is very apt to blow us up with Pride, and to make us overvalue ourselves; and, by the same Reason, inclines us to despise and contemn those who want the same Advantages. It does but too frequently administer to Intemperance and unlawful Pleasures, and is made instrumental in gratifying some irregular Passion that governs our Minds.

Luke xvi. 13.

Q. *Whence appears the* Unreasonableness *of this Vice?*

A. In that it is an endless and insatiable Appetite, and consequently can never attain that Contentment and Satisfaction it proposes. Besides, it pursues Happiness by false Measures, for this doth not consist in Abundance; and though the Luxury of Life is boundless, yet the Necessaries and Conveniences of it lie within a small Compass. Great Riches are so far from prolonging our Lives, that they rather shorten them, either by Labour and Care in getting

them, by Anxiety and tormenting cares in keeping them, or by Trouble and Vexation in losing them; they neither make us better nor wiser, but are dangerous to our Virtue, and tempt us to play the Fool. They cannot preserve us from Contempt or Misfortunes, from Diseases or Pains; they neither make our Friends more faithful, nor our Children more dutiful, neither can they afford us any Comfort when we stand most in need of it, at the Hour of Death. But we must give a strict Account at the Day of Judgment, both how we have got them, and how we have used them.

Q. *What is the best* Means *to overcome this* Vice?

A. To employ our Chief care and solicitude about the Things of the next Life, because great in themselves, and of an eternal Duration. To put our Trust and Confidence in God, who hath promised, if we *seek his Kingdom and the Righteousness thereof, all these Things shall be added unto us.* Mat. vi. 33. To be content with such Things as we have, and to rely upon Providence by the Use of Just and lawful Means to increase them as he shall think fit. To consider the Uncertainty of Riches, that they make themselves Wings, and fly away; and that we can, by no human Means, secure the Enjoyment of them. That if we could fix them, yet that Life is always upon the Wing, and when we have heaped up Riches, we cannot tell *who shall gather them.* To be charitable in some Measure to the Proportion of what we have received; to be rich in good Works, and ready to distribute. Psalm. xxxix. 6.

THE PRAYERS.

I.

O ALMIGHTY God, who by thy blessed Son didst call *Matthew* from the *Receipt of Custom* to be an Apostle and Evangelist, grant me Grace to forsake all covetous Desires, and inordinate Love of Riches; and to follow the same thy Son *Jesus Christ*, who liveth and reigneth with thee and the Holy Ghost, one God, World without End. *Amen.* Against Covetousness.

II.

For the Increase of Christian Virtues,

ALMIGHTY and everlasting God, give unto me the Increase of Faith, Hope, and Charity; and that I may obtain that which thou dost promise, make me to love that which thou dost command, through *Jesus Christ* our Lord. *Amen.*

III.

Against Covetousness.

ALMIGHTY and most gracious God, in all my Passage through this World, and my manifold Concerns in it, suffer not my Heart to be too much set upon it. Let not my pursuit of temporal Things rob me of that Time which ought to be employed in the Concerns of my Soul, nor divert me from the serious Thoughts of the World to come. Let not the Cares of this Life, nor the Importunity of Business, make me neglect divine and spiritual Employments, nor disturb me in the Performance of them. Make me charitable to those that are in Want, willing to distribute, and ready to communicate to the Necessities of my Brethren. Let me esteem no Loss comparable to that of Innocence and of a good Conscience, nor harbour any Fear like that of thy Displeasure, and of the intolerable and eternal Pains of Hell-fire. Let thy Laws, O my God, direct all my Steps in my greatest Dangers; and make me more studious in all my Counsels of what is lawful for me, than of what seems serviceable and advantageous to my worldly Circumstances. Let me never stoop to any Sin, in Hopes to advance or preserve those Riches which thy bounty hath bestowed upon me, that my Mind, being purged from all covetous Affections, my great Care may be to provide for Eternity, and to lay up a Treasure in Heaven, which faileth not: That when my Body shall tumble into Dust, my Soul may be received into those eternal Mansions of Glory, which thou hast prepared for all that love and fear thee through *Jesus Christ* our Lord. *Amen.*

IV.

O LORD God, who resistest the Proud, and givest Grace to the Humble; endue me with such Humility of Soul, and Modesty of Behaviour, that my Looks may not be proud, nor my Thoughts arrogant, nor my Designs ambitious; but that, being restrained from all Vanity and Pride, and my Affections weaned from a great Opinion and Love of myself; I may trust in thee, follow the Example of my blessed Master, and receive those Promises thou hast made in our Lord and Saviour *Jesus Christ*. *Amen*. Bp. *Taylor*, for Humility.

CHAP. XXXI.

SAINT MICHAEL AND ALL ANGELS.

SEPTEMBER 29.

Q. *WHAT* Festival *doth the Church this Day celebrate?*

A. That of St. *Michael* and *all Angels*.

Q. *What Account have we from Scripture of St.* Michael? Dan. x. 16.

A. That he was an *Archangel*, who presided over the *Jewish* Nation (styled one of the *chief Princes*) as other Archangels did over the *Gentile* World, as is evident of the Kingdom of *Persia*, and the Kingdom of *Greece*, from *Daniel*; that he had an Army of *Angels* under his Command and Conduct, that he fought with the *Dragon*, or *Satan*, and his Angels, and that contending with the Devil, he disputed about the Body of *Moses*. Rev. xii. 7. Jude 9.

Q. *What doth the Fight mentioned in the* Revelation *of St.* Michael *and his* Angels *against the* Dragon *and his* Angels *most probably signify?*

A. Some great Authors refer it to the Contest that happened at *Rome* between St. *Peter* and *Simon Magus*; when that Apostle, by the efficacy of his Prayers, entirely prevailed against the seducing Arts of that *Magician*. Others understand by it Grot. Ham.

those violent Persecutions the Primitive Church
Mede. laboured under, more or less, for *Three Hundred* Years, and which happily ceased when the Powers of the World became Christian. It is generally agreed, that it denotes some eminent Victory of the Christian Church, by the Assistance of those ministring Spirits, over the Power and Malice of the Devil and his Instruments, who set themselves with all their might to prosecute and destroy it.

Q. *To what former Dispute doth this* Fight *of the good and bad* Angels *seem to allude?*

A. To the Expulsion of *Lucifer*, and the rebellious Angels, from the Presence of God. It being very credible that God should make Use of some of his heavenly Host to drive those from his blessed Mansions, who had made themselves the just Objects of his Wrath. And upon this Account it may be thought that the *Prince* of those Angels, that fought against *Satan*, obtained the Name of *Michael*, which in the *Hebrew* signifies *who is as God;* in that he suppressed the Arrogancy of *Lucifer*, who went about to make himself in some Sense equal with God.

Q. *What is supposed to be the Contest about the Body of* Moses?

A. Some think the Controversy was about re-
edifying the Temple, and restoring the Service of
Ham. God among the *Jews* at *Jerusalem*, and that this, in a figurative Sense, may as fitly be styled the *Body*
Jude 9. *of Moses*, as the Christian Church, or assembling of Christians for the service of *Christ*, is called the *Body of Christ;* and for Proof of this is urged, that the Passage of St. *Jude* is cited from the Prophecy
Zach. iii. of *Zachariah*, where this Matter is treated of. Others take the Body of *Moses* in a literal Sense, and are of the Opinion that St. *Michael*, by the Order of God, hid the Body of *Moses* after his Death, and that the Devil endeavoured to discover it, as a fit Means to entice the People to Idolatry by a superstitious Worship of his *Relicts*.

Q. *What is particularly observable in the Manner of St.* Michael's *Contest with the Devil?*

A. That notwithstanding he might have said a great deal of Evil justly of him, yet he would not use any reproachful Words, and bitterness or Execration against him, but said, *The Lord rebuke thee.* Jude 9.

Q. *What should this* teach *us?*

A. It should make all Men, but especially those who are as *Angels of God* in the Church, ashamed and afraid, particularly in Controversies of Religion, to use railing and injurious Reflections; since such opprobrious Language neither becomes the Nature of their Office, nor their Character as Christians.

Q. *What is meant by the Word* Angel?

A. In a general Sense it signifies no more than a Messenger, or Ambassador employed upon another's Errand; but in Scripture and in common Way of speaking, it is taken for a celestial Spirit, a divine Sort of a Messenger, made and employed by and under God.

Q. *What Proof is there of the existence of* Angels?

A. The general Consent and Tradition of Mankind concerning it, and their Ministry about us; confirmed by the clear and express Testimony of Scripture, which gives us an Account of their appearing to the *Patriarchs* and holy Men of old.

Q. *Are* Angels *pure Spirits?*

A. It is the most current Opinion of the Christian Church, and seems most agreeable to Scripture, that *Angels* are pure Spirits, without any Thing that is material and corporeal belonging to them; but yet so that they have a power to assume thin and airy Bodies, and can, when they please, appear in human Shape, as they are frequently in Scripture said to have done.

Q. *Have not some kind of* Bodies *been attributed to* Angels?

A. Not only the ancient *Philosophers*, but some of the Primitive *Fathers* were of this Opinion, and they made them to consist of the purest and finest Matter

which they call *Æthereal*; grounding this conjecture upon a pious Belief, that it is the peculiar Excellency and Prerogative of the divine Nature, to be a pure and simple Spirit, wholly separate from Matter.

Q. *What are the* Properties *of good* Angels?

Psal. ciii. 20. 2 Sam. xiv. 17. 20. Mat. xxv. 31.

A. They are said in Scripture to *excel in Strength*, to be endowed with great *Knowledge* and *Wisdom*, to be eminent for *Purity* and *Holiness*, whence the Title is given them of the *holy Angels*. Besides, they are represented as *full of Wings*, to denote the great *Activity* and *Swiftness* of their Motions. And their Office consists in constantly attending upon the great and glorious King of Heaven and Earth, expecting his Commands and ready to execute his Will.

Q. *Wherein consists the* Ministry *of good* Angels?

Luke i. 13, 31. Luke ii. 10. Psal. xci. 11, 12. Gen. xix. ib. 32.

A. In declaring, upon Occasion, the Mind and Will of *Christ* to his Church; for thus most of the divine Messages were conveyed to the *Prophets*; and there are frequent instances of it in the New Testament; as in the Case of St. *John Baptist*'s Birth, the *Blessed Virgin*'s Conception, our *Saviour*'s Birth and Resurrection. In guarding and defending us from outward Dangers, and from the Fury of evil Spirits, either by removing such evil Accidents from us, as in the Course of necessary Causes must have befallen us; or by diverting the evil Intention of our Enemies against us; and sometimes by forewarning us of approaching Danger, by some external Sign or unaccountable Impression upon our Fancies. And when we are beset by evil Spirits, they either assist us in our Conflicts with them, or chase them away from us when we are no longer able to withstand them.

Q. *What has been the general* Opinion *of Mankind about* Guardian *Angels?*

A. There was a common Opinion among the *Heathens*, and a constant Tradition among the *Jews*, that every Man, at least, every good Man, had a *Guardian Angel* appointed him by God, to take a

special Care of him and his Concerns, both Spiritual and Temporal; and we find the best Men among the *Jews*, did at least believe the *common Ministry* of good Angels about good Men, and their more especial Care of *particular Persons*, upon particular and great Occasions, as is plain in *Abraham* and *David*. And this Tradition of the *Jews* seems to be confirmed and approved by our *Saviour*, in that Caution he gives us, *Not to despise one of these little Ones*, because *in Heaven their Angels always behold the Face of his Father*; and the first Christians seemed to be of the same Mind, when, being told that *Peter* was at the Door, they said it was his *Angel*, thinking that he himself was fast in Prison; for which Saying there could be no Reason, had there not been a current Opinion among them of *Guardian Angels;* and their *being sent forth to minister to them that shall be Heirs of Salvation*, supposes them to be ready at Hand to do all good Offices to good Men.

Gen. xxiv. 40. Ps. xxxiv. 7. 9. 11, 12. Mat. xviii. 10. Acts xii. 15. Heb. i. 14.

Q. *How are the good Angels farther employed about good Men?*

A. Being peculiarly present in the public Assemblies of God's Worship, they assist good Men in the Discharge of their religious Offices: And at the Hour of Death they stand by them in that great Conflict, and convey their separated Spirits into the Mansions of the Blessed; which is confirmed by our Saviour, when he tells us, upon *Lazarus*'s Death, that *he was carried by Angels into* Abraham's *Bosom*. Besides, at the Day of Judgment they shall be great Instruments of the Resurrection of their Bodies, and the Re-union of them to their Souls; as our blessed *Saviour* declares in St. *Matthew*.

1 Cor. xi. 10. Luke xvi. 22. Mat. xiii. 39. 49.

Q. *Wherein doth the* Ministry *of bad* Angels *consist?*

A. In trying and exercising the Righteous, as was the Case of *Job*, and the Church of *Smyrna;* in punishing the Wicked, as was the Case of *Saul* and *Ahab*, and in executing Vengeance on them in another World. They set themselves in Opposition &c. to the Glory of God, and the Salvation of Mankind;

Job. i. & ii. Rev. ii. 10. 1 Sam. xvi. 14. 1 Kings xxii. 20.

though they are restrained in the Exercise of their Power; beyond which they cannot exert it without divine Permission.

Q. *If good* Angels *are appointed by God to be ministring Spirits, and are so ready to help us, ought we not to* worship *them?*

A. We may reasonably conclude, from the Nature of their Employment, that we ought not to worship them, since they minister to us; and in this seems to lie the Force of the Angel's Reasoning in
Rev. xxii. 9. the *Revelations*, where he forbids St. *John to worship him because he was his Fellow-Servant.* Besides, it is
Col. i. 8. severely reproved by St. *Paul: Let no Man deceive you in a voluntary Humility, and worshipping of Angels, not holding the Head.* The Scripture directing us to the Mediation only of one Mediator between God and Man, *viz.* the Man *Christ Jesus.*

Q. *Why do we celebrate this* Festival?

A. To express our Thankfulness to God for those many eminent Advantages that the *Christian Church* has obtained, by the Ministry of the *Holy Angels*, over the Power and Malice of the *Devil*, and those mischievous Instruments he has employed to destroy it.

Q. *What Instructions do the Fidelity and Zeal of St.* Michael *offer to the* Governors *of the* Church, *who are Angels of God?*

A. That it is not enough to discharge their Duty by living well themselves, but that, besides the Care of their own Conduct, they are obliged to watch over the Conduct of others; and with Boldness and Courage to oppose all profane Contemners of Religion, those Rebels that are at defiance with God, be their Quality and Power never so great and terrible.

Q. *What may we learn from the Observation of this* Festival?

A. To adore the Wisdom and Goodness of God, in appointing such excellent and glorious Beings to minister to our Salvation; and to be thankful to him

for the invisible Aid and Protection we receive from them. To comfort ourselves against the Vigilancy and Power of the *Devil*, with the assured Assistance of *good Angels*, who are as powerful and forward to do us good, as the others are malicious and busy to do us Mischief. To behave ourselves with great Gravity and Reverence in the public Worship of God, because those excellent Beings attend to observe our outward Carriage and Deportment. To imitate their Example in serving God, with the same Readiness and Diligence, with the same Cheerfulness and Zeal, that they do in Heaven. To condescend to the meanest Services for the Good of others; especially with all our Might to help forward the Salvation of our Neighbour. Never to despise any good Man, be his Circumstances never so mean, because he is dear to God, and under the peculiar Care of the *holy Angels*. To secure their Ministry to ourselves, by continuing sound and holy Members of the *Catholic Church*, who are the declared *Heirs of Salvation*.

Q. *What may all Christians learn from the* Behaviour *of St.* Michael?

A. To avoid the scandalous and unchristian Practice of *Evil-speaking*, the Seed of all Evil, and the Pest of civil Society, which we are so apt to fall into, and yet we find it so hard to repent of, by Reason of the Difficulty of making such Reparations as are necessary upon such Occasions.

Q. *Wherein consists the* Nature *of* Evil-speaking?

A. In divulging any Ill we hear or know concerning our Neighbour, whether true or false, whereby his good Name is impaired by our Words or Actions. For a Motion of the Head or Hand, a Smile, or Cast of the Eye, is capable of tarnishing the brightest Reputation; nay, even Silence itself, if it appears affected or mysterious, shall be as effectual to that Purpose as the most envenomed *Satire*. If the Matters we object against him are false, or

doubtful and uncertain, it is Calumny or Slander; if the Evidence we proceed upon be not sufficient, it is *rash Judgment;* and a Proneness to blame and condemn others is *Censoriousness.*

Q. *But may we not speak that* Evil *of our Neighbour which we know certainly to be true?*

A. I think, except some Instance of *Justice* or *Charity* require it, we ought not to expose our Neighbour's real Faults, because we are not willing that all that is true of ourselves, should be exposed to public View; and it is contrary to that Love we owe to our Neighbour, which should make us ready to cover and conceal all Things that are defective in him, and which, if known, may tend to lessen that good Name and Reputation he has in the World.

Q. *How is this* Vice *condemned in* Scripture?

Mat. xv. 19. *A.* The Scriptures place it in the Company of the worst of wicked Actions: *Out of the Heart,* says our Saviour, *proceed evil Thoughts, Murders, Adulteries, false Witness, Evil-speakings.* St. *Paul* ranks *Backbiters* with the black Crimes of those who are *given up to a reprobate Mind,* and which in the Judgment of God, *are worthy of Death;* and the same *Apostle* puts *Slanderers* and *Revilers* with those that shall not *inherit the Kingdom of God;* and when he reckons up the Sins of the last Times, *Evil-speakers* are in the List of that black Catalogue. St. *Peter* joins *Evil-speakings* with *Malice, Hypocrisy,* and *Envy,* Offsprings of Hell, which we must *lay aside* entirely, if we desire the *sincere Milk of the Word, that we may grow thereby:* And, notwithstanding the highest Pretences to Religion, St. *James* assures us, that *he who bridleth not his Tongue, that Man's Religion is vain.*

Rom. i. 29, 30, 32. 1 Cor. vi. 10. 2 Tim. iii. 2. 30. 2 Pet. ii. 1. Ver. 2. James i. 26.

Q. *Wherein appears the* Heinousness *of this* Vice?

A. In that it robs our Neighbour of one of the most valuable Things in the World, which is often purchased at the Hazard of his Life, his *Reputation* and *good Name,* in the Judgment of *Solomon, better than precious Ointment.* In that it is contrary to that

Eccl. vii. 7.

¶

wise Dictate of Nature *of doing to others as we would they should do unto us,* and is an open *Violation* of that Christian Doctrine of *Charity,* so dear to our Saviour, by which he distinguished his Disciples, and which was to remain as the true Character of the Children of God. It is the Sign of a weak Mind that is not able to bear the Lustre of Merit and Virtue; the Mark of a mean and cruel Temper, unworthy of a Man, to delight in wounding our Neighbour, or to widen those Wounds others have made.

Q. *What are those* Disguises *in which this Vice too often appears?*

A. Sometimes it puts on the Appearance of Friendship, and is ushered in with great Commendations; that the Wound that is given may be sure and deep. Sometimes it counterfeits the Shape of Zeal for God's Glory: It pretends to be Love of Justice, and a compassionate Sense of the Faults of our Neighbour, or a violent and just Sorrow caused by that Outrage that is done to God. But, whatever false Reasons may be given for this Practice, it is always a Breach of the great Duty of Charity, and it is a Mark of false Devotion to tear in Pieces the Reputation of those that oppose our Designs, and to think to make an agreeable Offering to God of what we sacrifice either to our Revenge or to our Jealousy.

Q. *How should we* behave *ourselves when we hear our Neighbour* ill-spoken *of?*

A. We should endeavour to divert such Discourse, and discourage such sort of Conversation by all prudent Methods. We should urge what we can in our Neighbour's Vindication, and upon this Occasion cite the Examples of such innocent Persons as have been oppressed with *Calumny.* We should discover the Contradiction and Impossibility of what is advanced to defame him, if the Matter will admit of it. We may appeal to his past Actions; and to the ill Reports concerning him, oppose all

the Good that is otherwise known of him, to weaken the Detraction, and to take off the Credit of it. If the Matter is too evident to be denied, we may endeavour to diminish the Guilt of it, by imputing it to Ignorance or Surprise, or to the Strength of Temptation; and by owning that the best People might have found Difficulties in such dangerous Circumstances. But by no means must we shew any Pleasure or Satisfaction in what is related to our Neighbour's Prejudice, lest we encourage the *Detractor*, and become Partakers with him in his Guilt.

Q. *How may we* conquer *this epidemical* Vice, *so injurious to our Salvation?*

A. By mortifying those irregular Passions from whence this unchristian Practice does proceed; as our *Pride*, which falsely persuades us that we exalt ourselves by debasing others; our *Envy*, which makes us look upon the Happiness of others with an evil Eye, and provokes us to disturb it; our *Malice* and *Revenge* which prompt us to injurious Resentments: our *impertinent Curiosity*, which is always meddling with what does not belong to us. But nothing is more necessary, in order to master this reigning Sin, than a firm Resolution never to speak the least Ill of any one; for whoever gives himself the Liberty to publish the Evil he knows of another, though never so inconsiderable, who ever talks with Pleasure of such Faults, though known by every Body, may be likely to fall into real Defamations. For it is difficult to stop where the Power and Corruption of Nature is strong: besides, by indulging small Neglects we fortify our evil Inclinations, and by Degrees contract a Habit of *Detraction*.

THE PRAYERS.

I.

For the Protection of Angels.

O EVERLASTING God, who hast ordained and constituted the Services of Angels and Men in a wonderful Order; mercifully grant, that

as thy holy Angels always do thee Service in Heaven, so by thy Appointment they may succour and defend me on Earth, through *Jesus Christ* our Lord. *Amen.*

II.

ALMIGHTY God, who seest that we have no Power of ourselves to help ourselves, keep me both outwardly in my Body, and inwardly in my Soul, that I may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through *Jesus Christ* our Lord. *Amen.*

For God's Protection of our Souls and Bodies.

III.

IT is very meet, right, and my bounden Duty, that I should at all Times, and in all Places, give Thanks unto thee, O Lord Almighty and Everlasting God; because thou hast in all Ages defended thy holy Spouse the Church from the fiery Assaults of all her Enemies; from the Fraud and Malice of Heretics and deceitful Men; from the crafty Insinuations of all them that work Vanity; from the Cruelty and Barbarity of those who have openly sought her Destruction; and from the Treachery and Perfidiousness of those who have pretended Kindness, in order to ruin her with greater Advantage. Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

Thanksgiving for the Deliverances of the Church.

IV.

BLESSED God, whose Throne is incircled with Myriads of glorious Spirits, who veil their Faces as not being able to behold the Brightness of thy Majesty, and who delight in their Attendance upon those Ministries whereunto thou hast appointed them; I, thy unworthy Creature, prostrate myself

For the doing God's Will on Earth as it is done in Heaven.

with all Humility at thy Footstool, beseeching thee to give me Grace to do thy Will on Earth with the same Diligence and Industry, with the same Zeal and Cheerfulness, as thy blessed Angels do it in Heaven; that imitating their exemplary Obedience, constant Devotion, profound Humility, unspotted Purity, and extensive Charity, I may engage their Protection in all my Necessities; and may particularly enjoy the Advantage of their Assistance in my last Hour, in that dismal Conflict with Death and the Powers of Darkness; and being by them conducted to the Mansions of Glory, may be advanced to a more intimate and happy Society with them in the Life to come, through *Jesus Christ* our Lord. *Amen.*

V.

For the Government of the Tongue.

SET a Guard, O Lord, upon my Lips, that I offend not with my Tongue. Let Prudence and Circumspection always attend to shut out such Discourses as border the least upon Evil-speaking. That I may be tender of the Reputation of my Neighbour, and never diminish his good Name by spreading any evil Reports concerning him: That the Deformity of his Body, and the Weakness of his Mind, may never be the Subject of my light Mirth. That I may never encourage Backbiters, by listening to their Suggestions, and by giving Credit to their Slanders. Thou hast given me a Tongue that I might praise thee, and that I might influence others to bless thy holy Name. O let this be the main Employment of that noble Gift, that my Words may chiefly aim at promoting thy Glory; either to soften the Pains of the Afflicted; to vindicate the Reputation of my Neighbour, whenever I hear it injured; to unite the Minds of those that are at Variance, or to instruct those that know thee not enough; and to entertain all the World, O God, with thy Greatness, and thy Goodness; to inflame all Hearts with thy Love, to provoke them to praise

thee, to bless thee, to glorify thee; that I may one Day mingle my Praises with those of thy Elect in Glory, through *Jesus Christ. Amen.*

CHAP. XXXII.

SAINT LUKE THE EVANGELIST.

OCTOBER 18.

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *Luke* the Evangelist.

Q. *What mean you by an* Evangelist?

A. The Name was at first given to those that preached the Gospel; but afterwards it was confined to those *four* that writ the History of the Life and Preaching of our Saviour *Jesus Christ*, whose four *Gospels* make Part of the sacred *Canon* of Scripture.

Q. *Where was the Place of St.* Luke's *Nativity?*

A. Antioch, the Metropolis of *Syria*, pleasant for its Situation, fertile for its Soil, rich by its Traffic, famous for Learning and Civility, and above all, renowned for this one peculiar Honour, that here it was that the Disciples of *Jesus were first called Christians.* Euseb. lib. 3. c. 4. Acts xi. 26.

Q. *What was St.* Luke's *particular* Profession?

A. That of *Physic;* an Art in those Days generally managed by Persons of no better Rank than Servants: which made *Grotius* conceive that St. *Luke*, though a *Syrian* by Birth, was a servant at *Rome*, where he sometimes practised Physic, and when made free, returned into his own Country. Grot. Secun. Luc.

Q. *What other* Skill *was he famous for besides* Physic?

A. Painting; and there are some Pieces still in being, pretended to have been drawn by his own Hand: but I believe it will be somewhat difficult to prove them true Originals of our *Evangelist.*

Q. *Was St.* Luke *one of the* Seventy Disciples?

A. Some of the Ancients thought he was, and that he deserted our Saviour upon the unwelcome

John vi. Discourse he made to his Disciples; but was afterwards recalled by St. *Paul*. And upon no better Ground it is said, he was one of the two Disciples going to *Emmaus;* for, besides the Silence of Scripture, St. *Luke* seems to contradict it himself, by
Luke i. 2. confessing he was not from the Beginning an *Eye-witness and Minister of the Word*. Most probable it is, he was converted by St. *Paul* during his Abode at *Antioch*.

Q. *How did he bestow his* Labours *after his Conversion?*

A. He became an inseparable Companion and Fellow-Labourer of St. *Paul* in the Ministry of the
Acts xvi. Gospel; especially after St. *Paul*'s going into *Macedonia;* from which Time, in recording St. *Paul*'s Travels, St. *Luke* always speaks of himself in his own Person.

Q. *How did he endear himself to St.* Paul?

A. By attending him in all his Dangers; by being present with him in his several Arraignments at *Jerusalem;* by accompanying him in his hazardous Voyage to *Rome;* where he served his Necessities, and supplied those ministerial Offices, which the Apostle's Confinement would not suffer him to discharge, especially in carrying Messages to those Churches, where he had planted Christianity; and
2 Tim. iv. in sticking to him when others forsook him.
21. Q. *Where did St.* Luke *preach the* Gospel?

A. Some say he left St. *Paul* at *Rome*, and returned back into the *East*, and travelled into *Ægypt*, and the Parts of *Lybia*, where he converted many to Christianity, and took upon himself the *Episcopal* Charge of the City of *Thebais;* though it is most probable, he did not wholly leave St. *Paul* till he finished his Course with Martyrdom.

Q. *What* Account *do others give of his Labours?*

A. That he first preached in *Dalmatia* and *Galatia*, then in *Italy* and *Macedonia;* where he spared no Pains, declining no Dangers in the faithful Discharge of the Trust committed to him?

Q. *About what* Time, *and in what* Manner, *did he die?*

A. The *Ancients* are not very well agreed about either: Some affirming him to die in *Ægypt*, others in *Greece;* some in *Bithynia*, others at *Ephesus;* some make him die a natural, others a violent Death.

Q. *What Account is given of his* Martyrdom?

A. That he successfully preached the Gospel in *Greece*, till a Party of Infidels, making Head against him, drew him to Execution; and for want of a Cross whereon to dispatch him, presently hanged him upon an Olive-tree, in the *Eightieth* Year of his Age, though St. *Jerome* makes it the *Eighty-fourth.*

Q. *Where is his* Body *interred?*

A. At *Constantinople*, whither it was removed by the Command of *Constantine*, or his Son *Constantius*, and buried in the great Church built in Memory of the Apostles.

Q. *What* Writings *did he leave behind him?*

A. His *Gospel*, and his *History of the Acts of the Apostles*, both dedicated to *Theophilus.*

Q. *Who was this* Theophilus?

A. Many of the Ancients supposed it to be a feigned Name, denoting no more than a *Lover of God*, a Title common to every Christian: though others, with better Reason, conclude it the proper Name of a particular Person; especially since the Title of *Most Excellent* is attributed to him, the usual Form of Address in those Times to *great Men.* We may probably suppose him to have been some *Magistrate*, whom St. *Luke* had converted; to whom he dedicates these Books, not only as a Testimony of Respect, but as a Means of giving him farther Assurance of those Things *wherein he had been instructed.* Luke I. 4.

Q. *What may we* learn *from the Manner of these* Dedications?

A. That in Addresses of this Nature, though Authors should not neglect the giving those Titles

that are due to Men's different Qualities (as *Most Excellent* seems to be given by St. *Luke* upon that Account, it being the same Word in the Original, which St. *Paul* applies to the *Roman* Governors, *Felix* and *Festus*) yet they should be very sparing in personal Commendations, for Fear of contracting the Guilt of *Flattery*, so pernicious to themselves, as well as their Patrons.

Acts xxiv. 3. Κράτιστε. Acts xxvi. 25.

Q. *When was St.* Luke's *Gospel supposed to be writ?*

A. During his Travels with St. *Paul* in *Achaia*, whose Help he is generally said to have made Use of in the composing of it. And that this the Apostle primarily intends, when he so often speaks of *his Gospel*. Besides this Advantage, we are assured by the *Evangelist* himself, that he derived his Intelligence from those *who from the Beginning had been Eye-witnesses and Ministers of the Word.*

Rom. ii. 16. 2 Tim. ii. 8. Luke i. 2.

Q. *Upon what* Occasion *did he write his* Gospel?

A. Partly to prevent those false and fabulous Relations, which even then began to be intruded upon the World; and partly to supply what seemed wanting in those two *Evangelists* that wrote before him, in relation to some Particulars concerning our *Saviour*'s Birth, Preaching, and Miracles. He mainly insisteth upon what belongs to *Christ*'s *Priestly Office;* upon which Account the *Ancients*, in accommodating the four symbolical Representments in the *Prophet's Vision* to the four *Evangelists*, assigned the *Ox* or *Calf* to St. *Luke*.

Ezek. i. 10.

Q. *When was his* History *of the* Acts of the Apostles *writ?*

A. It is generally agreed, that it was writ at *Rome*, at the End of St. *Paul*'s two Year's Imprisonment, which makes the Conclusion of it. In this History he relates not only the Actions, but the Sufferings of some of the chief Apostles, especially of St. *Paul*, of whose Carriage and most intimate Transactions, St. *Luke* was best able to give a true Account, having been his constant Attendant.

Q. *What is observed of St.* Luke's *Style and Manner of Writing?*

A. That it was clear and perspicuous, polite and elegant, exact and accurate; which shows how great a Share he had in the native *Genius* of *Antioch*, the Place of his Birth. He completed the Character of a true Historian, being faithful in his Relations, and elegant in his Writings.

Q. *What may we learn from the Observation of this* Festival?

A. To rejoice in those glad Tidings, which this Evangelist published to the World; and not only attentively and reverently to read his Gospel, but to practise, as he did, that Doctrine which he taught, To be careful to avoid all Flattery in our Addresses to great Men, which is contrary to that Truth and Sincerity that is so essential to the Character of a good Christian. To be exact and faithful in all our Relations of Matters of Fact, without favouring Parties and Factions. To stick close to the Professors of Religion, when they are encompassed with Variety of Persecutions; which is an Effect of true Charity, since Friendship only to Persons in Power and Plenty, may be suspected of Self-Interest.

Q. *What* Duties *do Christians owe to their* Fellow Members, *when they are persecuted for* Righteousness *Sake?*

A. To *visit* them in their *Afflictions;* and by seasonable Advice to encourage them to persevere in the *Faith. To pray to God* for them, that he would be pleased to support them under all their Trials, with the Assistance and Comfort of his *Holy Spirit.* To vindicate them from the false Aspersions of wicked and malicious Men. According to our Abilities to *administer* to their Necessities; and by our Interest with others, to procure them that Relief, which our own narrow Circumstances cannot supply them with.

Q. *Whence arises our* Obligation *to these* Duties?

A. From that Love and Zeal we ought to have for Religion; whose Destruction is sought for by those who oppress the Professors of it. From that spiritual Union there is among Christians under
1 Cor. xii. their Head *Christ Jesus:* So that if *one Member suffers, all the Members suffer with it.* From the Example of our Saviour, who, out of his great Grace
2 Cor. viii. 9. and Kindness, *being rich, for our Sakes became poor;* emptied himself of his Glory, that we, through his Poverty, might be made Partakers of spiritual and durable Riches. From that Charity we owe to all that are in Want, especially to those that are of the *Household of Faith.* And from the Sense of being liable ourselves to the same Distress; and therefore
Heb. xiii. 3. *remembering them that suffer Adversity, as being ourselves also of the Body.*

THE PRAYERS.

I.

For the Health of our Minds. ALMIGHTY God, who calledst *Luke* the Physician, whose Praise is in the Gospel, to be an Evangelist and Physician of Souls; may it please thee, that by the wholesome Medicines of the Doctrine delivered by him, all the Diseases of my Soul may be healed, through the Merits of thy Son *Jesus Christ* our Lord. *Amen.*

II.

For the Love of God. O ALMIGHTY God, who alone canst order the unruly Wills and Affections of sinful Men; grant that I may love the Things which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold Changes of this World, my Heart may surely there be fixed, where true Joys are to be found, through *Jesus Christ* our Lord. *Amen.*

III.

Thanksgiving for the Gospel. I YIELD thee hearty Thanks, most merciful Father, for those glad Tidings of Salvation thy Evangelist St. *Luke* hath published to the World,

for all the Manifestations of thy holy Will, and of that inestimable Redemption thou hast graciously condescended to work out for us; and for that thou hast been pleased to regenerate us by thy holy Spirit, to receive us for thy own Children by Adoption, and to incorporate us into thy Holy Church: And I humbly beseech thee to grant, that I being dead unto Sin, and living unto Righteousness, and being buried with *Christ* in his Death, may crucify the old Man, and utterly abolish the whole Body of Sin; and that as I am made Partaker of the Death of thy Son, I may also be Partaker of his Resurrection: So that, finally, with the Residue of thy holy Church, I may be an Inheritor of thine everlasting Kingdom, through *Jesus Christ* our Lord. *Amen.*

IV.

O RIGHTEOUS Lord, who triest thy People with heavy Sufferings for thy Truth and Righteousness Sake; give me the Heart constantly to own thy Ways, and those who suffer for them. Oh! that whenever I see a *Member* of thine *Suffering*, as a good Fellow-member, I may *suffer with it.* That I may be among those *who grieve for the Afflictions of* Joseph; and come in to bear a Share of their Adversity, who are enduring Afflictions for thee; and *remember those who are in Bonds, as bound with them.* Let me not be ashamed of the *Testimony of the Lord,* nor of any of those that are his *Prisoners;* but rejoice to make myself a Companion of such as are bearing Tribulations for his Truths, and be glad when I can minister to their Necessities, and relieve the same. When they are *sick,* and in *Prison,* give me the Heart to visit them; when they are *Strangers,* and in *Want,* make me ready to assist them with Supplies fitting their Circumstances. And, Oh! that I may look upon such Services, as the most blessed Opportunities of shewing my Love unto thee, O blessed *Jesus!* knowing that thus to communicate is *accepted by thee as done to thyself;*

Mr. Kettlewell. For the Duties we owe to those that are persecuted.

and that by having a Fellowship with the Saints in their Sufferings, I may have a Fellowship with them in that Blessedness, wherewith Thou, O Father, wilt crown both the Sufferers and their Partakers in the End; through the Merits of our Lord and Saviour *Jesus Christ*. *Amen*.

CHAP. XXXIII.

SAINT SIMON AND SAINT JUDE.—OCTOBER 28

Q. *WHAT* Festival *doth the Church celebrate this Day?*

A. That of St. *Simon* and St. *Jude* the Apostles.

Q. *Why was St.* Simon *called the* Canaanite?

A. This *Surname* hath given Occasion to several Conjectures. Some say he was so called from *Cana*, a Town in *Galilee;* and for that Reason they will have him born there. But St. *Luke* calling him *Simon Zelotes*, or the *Zealot*, plainly shews that the word *Canaanite* descends from the *Hebrew*, which signifies to be *zealous*, and denotes his hot and sprightly Temper.

Luke vi. 15.

Hieron. in Mat. c. 10.

Q. *Upon what other* Account *is he thought to have been called the* Zealot?

A. Either because before his Conversion he was one of the Sect of the *Zealots;* or, as some who keep still to the same Sense of his Name, because after his Conversion he shewed great Zeal for the *Christian Faith*, and a pious Indignation towards those who professed Religion with their Mouths, but dishonoured it by their vicious Lives.

Q. *What was the Sect of the* Zealots?

A. It began in *Mattathias*, the Root of the *Maccabean* Family, and was continued among the *Jews* till our Saviour's Time. They looked upon *Phinehas* as their Patron; who, in a mighty *Zeal* for the Honour of God, did immediate Execution upon *Zimri* and *Cosbi*. * They took upon them a Power of executing the Law upon Offenders, without any formal Trial and Accusation; and that not only by

Numb. xxv. 8.

Connivance, but with the Leave both of the Rulers and the People. Under this Pretence, their Zeal afterwards degenerated into Licentiousness and Extravagance, and they became the Occasion of great Miseries to their own Nation; as is largely related by *Josephus*. De Bel. Jud. lib. 4.

Q. *What Account is there of St.* Simon *after our Lord's Passion?*

A. He continued with the other Apostles and Disciples of *Christ* at *Jerusalem*, joining in Worship and Communion with them; and did not leave that City till after the Feast of *Pentecost*, when they were all furnished with the necessary *Gifts* of the *Holy Ghost*, in order to the Exercise of their Ministry in all Parts of the World.

Q. *Where is it thought St.* Simon *planted* Christianity *and suffered* Martyrdom?

A. Some say he went into *Egypt*, *Cyrene*, and *Africa*, and there preached the Gospel; and after some Time, from thence into *Lybia* and *Mauritania*, for the same Purpose. He is said also to have passed into *Britain*, where, after having converted many to the Faith, and suffered many Persecutions, he was crucified by the Infidels, and there buried. Others, in their *Martyrologies* affirm, that the idolatrous Priests put him to Death at *Suanir*, a City of *Persia*; though where this City stood in *Persia*, Histories mention not.

Q. *What* Account *have we of St.* Jude?

A. That as to his Descent and Parentage, he was of our Lord's Kindred, being brother to *James the Less*, and styled himself *Brother of Jesus Christ*. It is not certain when he was called to be an Apostle, nothing appearing of him till we find him in that Catalogue. But from that Time he became a constant Attendant upon *Christ*'s Person and Ministry, which was a probable Evidence, that he was eminent for his Zeal in the Christian Faith. Mat. xiii. 35.

Q. *In what Sense was he* Brother of our Lord?

A. Some of the Ancients would have it understood to be a Cousin-German, though the greatest Part of them make him, and them that were styled *Brethren of our Lord,* Children of *Joseph* by a former Wife.

Q. *By what Name is St.* Jude *described?*

A. By *two* besides *Jude, Thaddæus* and *Lebbæus;* It being usual for the same Person in holy Writ to have more proper Names than one. These Names were given him partly to distinguish him from *Judas* the Traitor; and partly as a Commendation of his Wisdom and Zeal. *Lebbæus,* according to St. *Jerome,* denoting *Prudence* and *Understanding;* and *Thaddæus* signifying a *Person zealous in praising God.*

Q. *What is particularly recorded of St.* Jude *at our Lord's last Supper?*

A. That upon our Saviour's having told his Disciples what particular Manifestations he would make of himself after his Resurrection to his sincere Followers, St. *Jude* asked him, what was the Reason he
John xvi. 22. would *manifest himself to them, and not to the World?* Which seems to hint at some Expectation of our Saviour's temporal Grandeur.

Q. *How doth our* Saviour *answer St.* Jude's *Inquiry?*

A. That because the World had no Respect for
Ver. 23. him and his Doctrine, therefore they should not enjoy the Happiness of his Presence: but since they, who had been his constant Disciples, had shewed their Love to him, by obeying his Laws, and attending upon his Person, he would make them the comfortable Returns of his Love, by revealing himself to them.

Q. *What may we learn from this?*

A. That after the *Resurrection of our* Saviour, his Appearances were necessary to be made to the Apostles, because they were to be the *Witnesses* of his *Resurrection* to the World; but not to his

Enemies, who had rejected him and his Doctrine. That good Men, Persons of God-like Tempers and Dispositions, religious Observers of God's Laws, are qualified to be admitted to particular Acts of God's Grace and Favour.

Q. *What* Province *was allotted to St.* Jude *for the Exercise of his Ministry?*

A. It is most probable that he preached in *Judæa* and *Galilee*, and from thence went through *Samaria* into *Idumæa;* and to the Cities of *Arabia*, and neighbouring Countries, yea, to *Syria* and *Mesopotamia*.

Q. *Where did he suffer Martyrdom?*

A. By the general Consent of the Writers of the *Latin* Church, he is said to have travelled into *Persia*, where, after great Success in the Labours of his Ministry, he was, for his free and open reproving the *superstitious Rites* of the *Magi*, cruelly put to Death.

Q. *What Account have we of his* Family?

A. That he was a married Man, and that his two Grand-children bore Evidence to the Truth of Christianity before *Domitian* the Emperor; who, being jealous of any Co-rival in the Empire, summoned them before him, as some of the Remains of the Posterity of *David*, and of those that were related to *Christ*.

Q. *How did they escape when they appeared before the* Emperor?

A. They were dismissed without any severe Usage; for, answering with great Sincerity, and owning themselves of the Race of *David*, but that they were very poor, and lived by Husbandry, as was manifest by the Hardness of their Hands; and that as to the *Messiah*, though he was a *King*, yet it was in *Heaven*, not on Earth, where his Kingdom should not appear till the End of the World, when he should come in Glory both to judge the Quick and Dead: *Domitian* despised their Poverty and Meanness, as below his Jealousies and Fears.

Q. *What* Writings *did this* Apostle *leave behind him?*

A. He left but one *Epistle,* inscribed at large to all *Christians;* but it is thought to have been chiefly intended for the converted *Jews* in their several
Jude 3. Dispersions. He exhorts them to stand manfully upon the Defence of the *Faith once delivered to the Saints,* and to oppose the false Teachers, the *Nicolaitans,* and the *Gnostics,* who laboured so much to corrupt it. But because true Christian Charity, though zealous, is without Bitterness and Hatred, he exhorts all Christians by gentle Means to save them, and to pull them out of the Fire into which their own Folly had cast them

Q. *What may we learn from the Observation of this* Festival?

A. To be *content* that our *best* Actions should be known to *God* only, since there remains so little Remembrance of many eminent Apostles. That our Labours in *doing Good,* should rather appear by the *happy Effects* of them, than by any *Publication* from ourselves or others. That to court the *Applause* of Men is *Vanity;* and that nothing is worth our Care more than to approve ourselves to that Almighty *Being* who cannot be imposed upon. That in all our Undertakings we ought to be *diligent* and *faithful* in the Discharge of our own Duty, and leave the Success quietly to the All-wise Disposer of all Things.—That Men of great *Piety* and *Virtue* are chiefly prepared to receive particular Acts of God's *Grace* and *Favour.* That Zeal ought to be applied, in the first Place, to the most *solid* and *substantial* Parts of Religion; but that, upon all Occasions, it ought to be governed by *Christian Measures* in the Manner of its acting.

Q. *Wherein consists the Nature of* Zeal?

A. It is an earnest Concernment for or against something, and a violent Pursuit and Prosecution of it; and is in its own Nature indifferent, like the Rest of the Passions, but good or bad, according to the Object and Degree of it. And after this Man-

ner it is used in the holy Scriptures: In a good Sense, when applied to those Things wherein the Honour of God and the Salvation of Men's Souls are concerned; as when St. *Paul* tells the *Corinthians* that their *Zeal had provoked very many;* and that *Christ gave himself for us, to purify to himself a peculiar People zealous of good Works;* and that *he was zealous of the* Corinthians *with a godly Zeal.* But in a bad Sense when applied to a furious Spirit of Persecution, and to such Contentions and Divisions as produce Wrath and ungovernable Passions. Thus it is said the *Jews were filled with Envy* (in the Original *Zeal*), *and spoke against those things, that were spoken by St.* Paul, *contradicting and blaspheming:* And that the *Jews that believed, moved with Envy* (in the Original *Zeal*), *set all the City in an Uproar. The Works of the Flesh are manifest, Hatred, Variance, Zeal,* &c. *a Zeal for God, but not according to Knowledge.*

2 Cor. ix. 2. Tit. ii. 14. 2 Cor. xii. 2. Acts xiii. 45. Acts xvii. 5. Gal. v. 12. &c. Rom. x. 2

Q. *What is necessary to qualify our* Zeal, *that it may become a* Christian Virtue?

A. That it be *right* in respect of its *object;* that what we contend for be certainly and considerably *good*, and that what we oppose be certainly and considerably *evil.* That the *Measure* and *Degree* of it, be proportioned to the *Good* or *Evil* of Things about which it is conversant. And that it be always pursued and prosecuted by *lawful* and *warrantable* Means; since no Zeal for *God* and his *Glory*, for his true *Church* and *Religion* will justify the doing of that which is morally in itself *evil.*

Q. *When does our* Zeal *become* criminal?

A. When we violently contend for any Doctrine that is erroneous, and are more earnestly concerned for the Externals of Religion, and the Instruments of Piety, than for solid and substantial Goodness which they are designed to Work in us; when it betrays us to the Breach of any of God's Laws in order to promote his Glory, and creates Divisions and Schisms in the Church of *Christ.* And when we prosecute even Truth itself without that Meekness

and Charity which are essential to the Character of a true Christian; and we have the more Reason to take care how we govern our Zeal, because *Moses* himself, eminent for his *Meekness*, when zealous for God at *the Waters of Meribah, was so provoked that he spake unadvisedly with his Lips;* so that if our Zeal for God be not well tempered, we may with that *great Prophet break the Tables of the Law,* and throw them out of our Hands, with Zeal to have them preserved.

Psal. cvi. 32, 33. Ex. xxxii. 19.

Q. *What* Considerations *are proper to excite our* Zeal *in the Service of God?*

A. The Excellency of the Divine Nature, and the infinite Bounty and Goodness of God, towards us. The wonderful Condescension of the Son of God; who stooped so low to redeem us, and suffered so much to purify to himself a peculiar People *zealous of good Works:* The great Importance of working out our Salvation, and the Necessity of striving, if we will enter in at the strait Gate. That it is true Wisdom to employ our chief Concern upon Things that are most valuable: and that such is the Weakness of our Nature, and the Strength of Temptations, that without constant Application of Mind, we shall never be able to attain them. That if we be stedfast, unmoveable, and always abounding in the Work of the Lord, our Labour shall not be in vain in the Lord.

Tit. ii. 14.

Q. *How far does* Zeal *for* God, *extenuate and mitigate the* Immorality *of any Action?*

A. Wicked Things done out of true Zeal for God, are damnable without *Repentance,* because the Nature of wicked Actions is not altered by our Persuasion concerning them; though it may be some Allay to the Fault of the Person, and may render him more capable of the Mercy of God by Repentance, than if he had done contrary to his Conscience, and the clear Convictions of his own Mind. For it is a much greater Fault to do that which we really believe contrary to our Duty, than

ignorantly to transgress when we are under the Power of an *erroneous Conscience*. The first argues we have a *Will* to do *Evil;* the other shews our *Practice* to be agreeable to our *Judgment;* and though we break God's Law, yet it is with a sincere Intention to serve him.

Q. *How ought we to express our* Zeal *towards* Heretics *and* Schismatics?

A. By earnest *Prayer* to God for their *Conversion,* that he would bring into the *Way of Truth all such as have erred and are deceived.* By showing such *Kindness* to their *Persons,* as may dispose them to receive the Impression of those Arguments that we should offer with *Meekness* for their Recovery. By *abstaining* from all *reproachful* and *bitter Reflections,* which prejudice them against the *Truth.* By *exercising* all Acts of *Charity* towards them, which is the only *Moderation* due to those that dissent from us, without impairing our own Principles by a misunderstood *Complaisance;* for though St. *Ignatius* advises us to be their Brethren in Kindness and Gentleness, yet not to imitate their Ways, but to be followers of the Lord, and *to their Errors to oppose firmness in the Faith.* But when they lie under the *Censures* of the *Church,* we should keep at a Distance from their *Conversation,* which is but reasonable, that when all Methods have been used for their Recovery, we may be careful to avoid any *Infection* ourselves. As for great *Corporal Punishments,* and Infliction of *Death* upon these Accounts, they appear to me contrary to the *Genius* of the *Christian Religion,* and inconsistent with many of the chief Principles of it. For the Gospel of our Saviour engages us to shew Meekness unto all Men, and universal Love and Good-will even to our Enemies; from whence it must follow, that no Difference of Religion, no Pretence of Zeal for God can justify a fierce, vindictive, and exterminating Spirit.

St. Ignat. Epist ad Ephes. p. 28.

THE PRAYERS.

I.

For Unity. O ALMIGHTY God, who hast built thy Church upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the Head Corner-stone; grant that all Christians may be so joined together in Unity of Spirit by their Doctrine, that they may be made an holy Temple acceptable unto thee, through *Jesus Christ* our Lord. *Amen.*

II.

For true Piety. LORD of all Power and Might, who art the Author and Giver of all good Things; graft in my Heart the Love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy keep me in the same, through *Jesus Christ* our Lord. *Amen.*

III.

For true Christian Zeal. GRACIOUS God, who hast endowed me with an immortal Soul, grant that I may apply my most serious Thoughts to work out my own Salvation with Fear and Trembling. Enlighten my Understanding that I may see the wondrous Things of thy law; rectify my Will, that I may follow the plain Rules of Good, and eschew the Ways of Evil; and in all my Actions, fix my Heart entirely upon thy Glory. Let my devout Prayers be offered in Retirements, where thine all-seeing Eye only enters. Let my works of Mercy and Charity be often unknown to be mine even to those that receive the Benefit of them. Make me to consider that the Praise of Men is but as Smoke which vanishest away, and that thy Favour only is better than Life, and endureth for ever. Teach me heartily to strive that I may enter in at the strait Gate, to fight the good Fight of Faith, and to destroy the whole Body of Sin. Grant that I may be always upon my Guard

against my potent and malicious Enemies; and that the short Time I have to work, may make me careful to improve it to the best Purposes; and the Uncertainty of all Things here below may call off my Mind, from the Objects of secular Happiness; that applying myself entirely to Devotion and Charity, Justice and sobriety, I may be prepared in the Temper and Disposition of my Mind, for that Happiness which thou hast promised through the Merits of thy Son *Jesus Christ* our Lord. *Amen.*

IV.

ALMIGHTY God, who art the first and chiefest Good, engage all the Powers and Faculties of my Soul to love and delight in thee; and to place all Affiance, Trust, and Confidence in thee. Teach me to proportion my Zeal to the Value of Things, that I may love thee, the Lord my God, with all my Heart, with all my Soul, and with all my Strength; and in the first Place seek the Kingdom of Heaven. Let my Zeal have a respect unto all thy Commandments, that it may never degenerate into Hypocrisy and Faction; but that I may always pursue it by just and proper Means, and may never think to promote thy Honour, and the safety of thy Church, by Ways offensive to thee, and which thou hast forbid. Let not a good End prevail upon me to use any unlawful Means that may advance it; but that trusting in thy Providence, and depending upon thy Care of our most holy Faith, I may never start from the Way of my Duty, in all those Methods I shall at any Time pursue, in order to preserve it. Grant this, O Lord, for *Jesus Christ* his Sake. *Amen.* For the right Exercise of Zeal.

CHAP. XXXIV.

ALL SAINTS.—NOVEMBER 1.

Q. *WHAT* Festival *doth the Church this Day celebrate?*

A. That of *All Saints.*

Q. *What do you mean by a* Saint?

A. In the beginning of Christianity the Word *Saint* was applied to all *Believers*, as is plain by the Use St. *Paul* and St. *Luke* make of it: afterwards none were called so but such as eminently excelled in all *Christian Virtues;* and though that Sense still continues in the *Church Militant*, yet it now generally signifies such *good Men*, as (whose earthly Tabernacle being dissolved) have a *House not made with Hands, eternal in the Heavens*, and so are become a Part of the *Church Triumphant*.

Acts ix. 13
Rom. xvi. 15.
2 Cor. v. 1.

Q. *What Persons may be denominated* Saints *in the* Church Militant?

A. Such who not only believe the Doctrines of the Christian Religion, but conform their whole Lives to the Precepts of it; such who not only have a *holy Faith*, but are purified thereby, who have a sincere Regard to God and another World in all their Actions, and are constant and uniform in the Discharge of their Duty; who abstain from all Kind of Evil, *perfecting Holiness in the Fear of God.*

2 Cor. vii. 1.

Q. *What seems to be the Design of the* Church *in instituting this* Festival?

A. To honour God in his *Saints*. It being through the Assistance of his *Grace* that they were made conformable to his *Will* in this Life, and through the Bounty of the same *gracious Lord*, that his free gifts are crowned with *Happiness* in the other.

Q. *What farther* End *doth the* Church *aim at?*

A. To encourage us here below to run the Race that is set before us with *Patience*, seeing we are *encompassed with so great a Cloud of Witnesses* to work in us *Firmness* and *Resolution* of Mind, by propounding the *Examples* and *Patterns* of *Holy* Men gone before us, who, in their respective Ages, have given remarkable *Testimony* of their *Faith* in God, and constant Adherence to his *Truth*.

Heb. xii. 1.

Q. *By what Means did* the Saints in Heaven *attain that* Happiness *they now enjoy?*

¶

A. It was purchased for them by the *Death* and *Sacrifice* of our Saviour *Jesus Christ;* the Benefits whereof they were made capable of receiving by the *Purity* of their *Faith,* by the *Uncorruptedness* of their *Morals,* by their *Constancy* and *Perseverance* in Despite of all Sufferings and Persecutions, and by fighting manfully under *Christ*'s Banner to their Lives' End.

Q. *Wherein consists the* Happiness *of the* next Life?

A. In this Life we are not able to conceive the Happiness God hath prepared for those that love him. *It doth not yet appear what we shall be;* but the Scripture in general, hath assured us, that God will reward those that diligently seek him, not according to our narrow and limited Conceptions, but according to the *exceeding greatness of his Power* and Goodness. So that God having promised to make us happy in the next World, we have all the Reason imaginable to put our Trust and Confidence in him as to the Way and Manner of effecting it.

1 John iii. 2.

Eph. i. 19.

Q. *What* Light *have the* Scriptures *given us in this* Matter?

A. The Wisdom of God is pleased sometimes to condescend to our low Apprehensions, and to reveal his sublime Rewards by such Things as we are most apt to value and admire: and therefore it is represented in some Places under the Metaphor of a *Kingdom,* a *Crown,* and a *Treasure,* it being expressly called the *Kingdom of the Father,* a *Crown of Righteousness,* a *Crown of Life,* and a *Crown of Glory,* a *Treasure in Heaven,* and a *Treasure that faileth not,* though the greatest Kingdoms and Treasures of this World bear no Proportion to the least Degree of Heavenly Glory. But the Excellency of this Happiness is more particularly set forth to us by *everlasting Life,* by the *Vision of God,* and by a *Likeness to him,* and by *being with Christ.* All which implies that we shall in the next Life live free from Sin, the great Torment and Affliction of devout Souls, in this; that we shall be exempted from all those Evils and Miseries which are the Consequence of it, and which

Mat. xiii. 43. 2 Tim. iv. 8. Jam. i. 12. Rev. ii. 10 1 Pet. v. 4. Mat. xix. 21. Luke xii. 33. Rom. vi. 22. Mat. v. 8. 1 John iii. 2. Phil. i. 23.

attend us through this earthly Pilgrimage; a Sort of Happiness that the most sensual are affected with. And not only Sin and Sorrow shall cease to be, but we shall enter upon the Possession of all those Pleasures we are made capable of enjoying: For when the Spirits of just Men are made perfect, there shall be nothing to hinder the constant Influences of infinite Goodness; so that our Understandings shall be entertained with the Knowledge of God, the most perfect and excellent Being, the Source and Fountain of all Truth, and our Wills vigorously employed in chusing and embracing the most desirable Goods, and our Affections determined to the most delightful Objects; for our Minds being then enlarged to their utmost capacities, shall have a more perfect, certain, and clearer Knowledge of God than we can attain to in this Life; and from the Sight of his Glory, the Love of his Goodness and the Admiration of all his Excellencies, we shall be transformed into his Likeness, both in the Purity and Spirituality of our Souls; whence must result infinite Pleasure and Satisfaction, incessantly expressing itself in Hymns of Praise and Thanksgiving. Besides it must needs raise in us fresh Transports of Joy and Rapture, to see our glorified Redeemer exalted to the Right Hand of God; and all the blessed Inhabitants of this heavenly *Jerusalem* will, in a Degree, contribute to our Happiness, by their profitable and delightful Conversation. And, to complete our Bliss it shall never change nor have an End, but we shall pass Eternity in knowing and loving, in praising and cheerfully obeying the blessed Trinity, Father, Son and Holy Ghost.

Q. *How is the Pattern of the* Saints *accommodated to our* Imitation?

A. In that they were mere Men, cloathed with Flesh and Blood, and an imperfect Nature, liable to Sin, as well as we, and once strove with the same *unruly Passions*, and were exposed to the same Difficulties as we are now surrounded with; and that we have the same holy Precepts to direct us, the same

Grace to assist us, the same *Promises* to encourage us, the same *Holy Table* for our spiritual Nourishment. So that what was attainable by them, may be acquired by us, if we are not wanting to ourselves.

Q. *What* Obligations *lie upon all Christians, to* Holiness of Life?

A. They are obliged to it by the *Precepts* of the *Gospel*, which strictly command Holiness; by the *Promises*, which are so many Encouragements to a holy Life; by the *Threatenings*, which are so many powerful Arguments against Sin; add to this the Engagements of the *Baptismal* Vow made in their Infancy, and which they since took upon themselves in *Confirmation*, and have frequently renewed at the *Lord's Table*.

Q. *What do you mean by the* Communion of Saints?

A. That the *Saints* have in common one God, one *Christ*, one Spirit, one Lord, one Faith, one Baptism, one Hope; and that they communicate with one another in all Duties of Piety and Charity, by mutual Help and Assistance in Times of Persecution, by mutual Beneficence and Liberality in Time of Want, and by mutual Participation of one another's Prayers.

Q. *What Communion have the* Saints *here* below *with the* Saints above?

A. Those upon Earth are called *Fellow Citizens with the Saints, and of the Household of God*, of the same *Family with those in Heaven.* We bless God for them, rejoice at their Bliss, give Thanks for their Labours of Love, and pray that with them we may be Partakers of the Heavenly Kingdom. They pray for us, for our Consummation and Bliss, rejoice at our Conversion; but what farther the Saints of Heaven do particularly in Relation to us, or what we ought to perform in Reference to them, is not revealed in Scripture, nor can be concluded from any principle of Christianity. Eph. ii. 9. iii. 15.

Q. *What* Duties *result from the Belief of this* Article *of our* Creed?

A. To walk in the *Light*, as God is in the Light; there being no Communion with his holy Nature without *Sanctity*. Humbly and Cheerfully to acknowledge so great a Benefit. To express an *ardent Affection* to those *Saints* which live, and a *reverent Respect* to those which are now with *God*. And particularly to direct and enlarge our Charity to those who are of the *Household of Faith*.

Q. *What may we learn from the Observation of this Festival?*

A. The *Wisdom* and *Happiness* of being religious. That Heaven deserves the utmost we can do or suffer to obtain it. That through many Tribulations we must enter into the Kingdom of God. That we ought to honour the *Saints*, by commemorating their Piety, congratulating their Victories over the World, and rejoicing in their Glory; but chiefly by propounding their *Example* for our *Imitation;* to learn from them to be humble and meek, and to submit all our Desires to the Will of God; to govern our Senses by Reason, and our Reason by the Dictates of *Revelation;* to take up the Cross, and resist unto Blood; striving against Sin; that by living as the *Saints* once did, we may at length *inherit* those *Promises* which they, by their *Faith* and *Patience* in this World, now inherit in the next.

Q. *Wherein consists the* Advantage *of propounding the* Examples *of the* blessed Saints *for our Imitation?*

A. It convinces us of the *Possibility* of performing our *Duty*, by showing us Men, clothed with Flesh and Blood, that have practised it; and so is apt to cure that *Sloth* and *Despondency*, which the Weakness of our Nature is apt to suggest to us. It gives us sensible Evidences of the *happy Fruits* of a pious Life, which make greater Impressions than those consequences which Reason draws for our Conviction; and hereby disposes us vigorously to imitate those Virtues which shined in them with so great a Lustre.

Q. *If* Examples *at so great a Distance have such a Power, ought we not to exercise great Care, in reference to what* Company *we daily converse with?*

A. Solomon hath long since observed, that *he that walketh with wise Men shall be wise; but that the Companion of Fools shall be destroyed:* Which sufficiently denotes, that if we design any Progress in Piety and Virtue, *that Wisdom* which *Solomon* recommends, we must frequent those who are eminent Examples of it; and avoid, as much as is possible, such Fools who *make a Mock at Sin.* And this Method is common to Mankind in all other Cases; when they aim at *Perfections* in any particular *Skill* or Part of *Learning*, they covet the Conversation of those who are known to *excel* that way. Prov. xiii. 20. xiv. 19.

Q. *Is it possible, in the general* Converse *of the World, to avoid* bad Company?

A. It is very difficult for those whose business and Circumstances carry them into a great deal of Company always to avoid that which is bad; and *Charity* sometimes may oblige good Men to converse with such in order to their Reformation, where there are any probable Hopes of making bad Men better; but however it is very much in every Man's power to chuse what sort of Company he designs for his Diversion and Entertainment; a Matter of such Importance, that it requires most serious Consideration.

Q. *What ought a Man chiefly to consider in the Choice of his* Company?

A. He ought chiefly to fix upon such as have virtuous and *Christian Principles*, and who endeavour to shew the *Effects* of them in their Lives and Conversations; for as Men of no *Principles* are very much unqualified for Friendship, because they have no Foundation to support it; so Men that act contrary to their good *Principles*, give but a *scurvy Proof* of their *Sincerity*. Besides, Men *sceptically* inclined, may endanger the *Firmness* of our *Faith*, as wicked Men may the *Strength* of our *Virtue*.

Q. *What other* Rules *may be observed in the Choice of our* Company?

A. When we have secured the main Point, and fenced against the greatest Danger of Conversation, we ought to have a particular Regard to the *Temper*

and *Disposition* of those we pitch upon for our constant Companions; for if they have a great deal of *Passion*, and a little Share of *Sense*, our Freedom and Friendship will expose us to vexatious Difficulties. Though we are never so much upon our Guard, a great deal of Fire will sometimes heat us; we may be *provoked*, and then we are the worse for such *Company*. After these Cautions, I think the Advantages of *Learning* and *Wisdom*, of *Quickness* and *Vivacity*, may justly challenge a Regard, since they must be very agreeable *Entertainments* when good Men of *mild Tempers* are the Masters of them.

Q. *Who ought to have the greatest Regard to the* Choice *of their Company?*

A. It concerns all *good Christians* to take Care in this point; for the Contagion of Vice is powerful, and their greatest Security is in standing at a Distance from it; the Frailty of Virtue is great, therefore all Cautions should be used not to expose it to an infectious Air. But *young Men*, when they first appear in the World, ought to have a particular Regard to it, their future Happiness, both *Temporal* and *Eternal*, depending so much upon the Qualifications of those they converse with. Though they have received good Principles in their Education, yet they want *Practice* to confirm the *Habits of Virtue*, and *Courage*, to resist the Allurements of Vice. They are apt to catch at any thing that indulges and countenances their irregular Appetites. The Misfortune is, when they want Prudence most, they have least of it; therefore it is happy when they will listen to the advice of their *Parents*, or some experienced Relation, who is able to direct them in an Affair of such Consequence.

Q. *What are the mischievous* Effects *of* bad Company *to good Men?*

A. If they are not by Degrees entirely corrupted, yet the *Horror* they ought to have for Sin is very much abated by their seeing it frequently committed. They are led into uncharitable Thoughts concerning their Neighbour, whose *Reputation* in

such Company is never spared, but loaded with all injurious and contumelious Usage. Besides, it makes their own Duty difficult, for by not discountenancing such Practices, by one Means or other, they may contract a Share in the Guilt of them, and embroil their own Minds by reflecting, whether or no they did what became good Christians upon such Occasions. So that Fire may as well be taken into a Man's Bosom without burning, and Pitch touched without defiling, as bad Company frequented and delighted in, without receiving Damage, and contracting Pollution.

THE PRAYERS.

I.

For the Imitation of the Saints.

O ALMIGHTY God, who hast knit together thine Elect in one Communion and Fellowship, in the mystical Body of thy Son *Christ* our Lord; grant me Grace so to follow thy blessed Saints in all virtuous and godly Living, that I may come to those unspeakable Joys which thou hast prepared for them that unfeignedly love thee, through *Jesus Christ* our Lord. *Amen.*

II.

For the Love of God.

O GOD, who hast prepared for them that love thee, such good Things as pass Man's Understanding; pour into my Heart such Love towards thee, that I, loving thee above all Things, may obtain thy Promises, which exceed all that I can desire, through *Jesus Christ* our Lord. *Amen.*

III.

For following the Example of good Men departed.

ALMIGHTY God, make me so wise in this State of Probation and Trial, as to provide for Eternity, by walking in those Paths that conducted thy blessed Saints to everlasting Bliss. Keep it for ever in the Purpose of my Heart, as it was in theirs, to obey those Laws which thou my Maker and Sovereign hast enjoined, and according to which I shall be one Day judged. Grant that I may with all possible Care avoid Sin, the greatest Evil, and the

most mischievous to my main Interest; and that I may at any expense seek thy Favour, which is better than Life: That following thy blessed Saints in the Meekness and Humility of their Minds, in the mortification of their carnal Appetites, in their entire Submission to thy divine Will, in their Charity to the Souls and Bodies of Men, in their Patience under Sufferings, and in their Readiness to take up the Cross, I may attain that Happiness they now possess, and inherit those Promises which they are made Partakers of, through the Merits of *Jesus Christ* our Lord. *Amen.*

IV.

Thanksgiving for the Perseverance of good Men.

MOST gracious God, the Author of Sanctity, and Lover of Unity, whose wisdom hath established an admirable Communion between the Members of the same mystical Body, whereof thy Son *Jesus Christ* is the Head; I bless and praise thy Holy Name for all thy Servants departed this Life in thy Faith and Fear. I congratulate their victories over the World, who overcame themselves, and led in Triumph their own Passions. I commemorate with all Thankfulness their heroic Piety, who served their Lord in Hunger and Thirst, in Prison and Chains, on Racks and in Tortures, and who undauntedly encountered Death, armed with the greatest Terror. I rejoice in the Glory and Happiness they are now advanced to, the Greatness of which the Heart of Man cannot conceive. Beseeching thee to give me Grace so to follow their good Examples, in the wise bestowing of my Time here below, that I may follow them in their happy Passage out of this World, and with them be made Partaker of thy heavenly Kingdom, which I beseech thee to hasten, and shortly to accomplish the Number of thine Elect; that I, with all those that are departed in the true Faith of thy Holy Name, may have our perfect Consummation and bliss both in Body and Soul, in thy eternal and everlasting Glory, through *Jesus Christ* our Lord *Amen.*

The end of the FESTIVALS.

A

COMPANION

FOR THE

FASTS

OF THE

CHURCH of *England:*

WITH

COLLECTS and PRAYERS

For each SOLEMNITY.

By *ROBERT NELSON*, Esq.

The THIRTY-THIRD EDITION.

When the Bridegroom shall be taken from them, then shall they fast in those Days. St. Luke v. 35.

Be afflicted and mourn and weep: Let your Laughter be turned to Mourning, and your Joy to Heaviness. Humble yourselves in the Sight of the Lord, and he shall lift you up. St. James iv. 9, 20.

Jejunium non est perfecta Virtus, sed ceterarum Virtutum fundamentum. S. Hieron. ad Demetr. p. 23.

MDCCCXVIII.

PRELIMINARY INSTRUCTIONS

CONCERNING

FASTS.

Quest. *WHAT do you mean by* Fasts?

Ans. Days set apart by the *Church*, or by *Civil* Authority, or by our own Appointment, to humble ourselves before God, in punishing our Bodies and afflicting our Souls, in order to a real Repentance. By outward Significations testifying our Grief for Sins past, and by using them as Means to secure us from returning to those Sins, for which we express so great a Detestation.

Q. *Wherein consists the Nature of* Fasting?

A. In a strict Sense it implies a *total Abstinence* from all Meat and Drink the whole Day, from Morning to Evening; and then to refresh ourselves sparingly as to the Quantity, and not delicately as to the Quality of the Food. And in this Manner not one but more Days were passed in a continual *Fast* by the *Primitive Christians* before *Easter*. In a large Sense, it implies an *Abstinence* from some Kind of Food, especially Flesh and Wine, as was used by *Daniel;* or a deferring eating beyond the usual Hours, as the Primitive Christians did on their *stationary Days*, till *Three* in the Afternoon, to which Hour their public Assemblies continued on those Days. So that hereby some *Self-denial* is designed to our bodily Appetites; for no Abstinence can partake of the Nature of *Fasting*, except there be something in it that afflicts us. Dan. x. 3.

Q. *How many Sorts of* Fasts *are there?*

A. There are two Sorts, *public* and *private*. The first we are determined to observe by virtue of that

Obedience which is due to our lawful Superiors; and for those Reasons they enjoin it. The second proceeds from our own voluntary imposition, and arises from our Obligation to perform it at some Times, though it is left to our own Discretion to determine the Season.

Q. *Whence arises the* Obligation *of a Christian to fast?*

A. Nature seems to suggest it as a proper Means to express Sorrow and Grief: and as a fit Method to dispose our Minds toward the Consideration of any Thing that is serious. And therefore all Nations from ancient Times have used *Fasting* as a Part of Repentance, and as a Means to turn away God's Anger; as it is plain in the Case of the *Ninevites;* which was a Notion common to them with the Rest of the World. And though our Saviour hath left no positive Precept about *Fasting*, yet he joins it with *Alms-giving* and *Prayer* unquestionable Duties; and the Directions he gave in his admirable *Sermon* upon the *Mount*, concerning the Performance of it, sufficiently suppose the Necessity of the Duty; which, if governed by such Rules as our *Saviour* there lays down, will be accepted by *God*, and openly rewarded by him. Besides, our *Saviour*, says expressly, that the Time should come, *when his Disciples should fast.* And when he brings in the *Pharisee*, boasting that he fasted twice in the Week, our *Saviour* in no Manner blames him for *fasting*, but corrects his Vanity for *boasting of it.*

Jonah iii. 5. Mat. vi. 16, 17, 18. Luke v. 35.

Q. *Why did not our* Saviour's *Disciples* fast *while he was upon Earth?*

A. Because *Fasting* belongs to Mourners; but while our *Saviour* was with them, it was a Time of Joy and Gladness, and consequently as improper a Season for the Signification of Sorrow, as it would be to forbid eating and drinking at a Wedding. *Can the Children of the Bride-Chamber fast*, saith our Saviour, *while the Bridegroom is with them? But when the Bridegroom is taken from them, then shall*

Luke v. 34, 35.

they fast. Whereby our Saviour doth not go about to excuse his Disciples from those Obligations of Fasting, which St. *John's Disciples*, and the *Pharisees* practised; but intimates, that though it was not fit for them at present, yet when he was gone from them, they also should *fast in those Days.*

Q. *What* Examples *have we of* Fasting *in the Scriptures?*

A. It was a Duty all along observed by devout Men, and acceptable to God under the *Old* and *New Testament;* both as it was helpful to their Devotion, and as it became a Part of it. *Public enjoined Fasts*, upon extraordinary Occasions, are so frequent in Scripture, they need no particular Notice. And as to private *Fasts*, we read that *David* chastened *his Soul with Fasting.* And *Daniel* sought the Lord, *not only with Prayers and Supplications, but with Fasting.* Anna *served and worshipped God in Prayers and Fastings Night and Day.* *Cornelius* was *fasting*, as well as praying, when the Vision came, that brought Salvation to his House. When *Paul* and *Barnabas* were to be ordained *Apostles*, there was *Fasting* joined to Prayer; and St. *Paul* approved himself a Minister of God in *Fastings*, as well as Labours and Watchings: *He kept his Body under*, and brought it into *Subjection; lest, while he preached to others, he himself should be a Cast-away.*

Psal. lx. 10. Dan. ix. 8. Luke ii. 37. Acts x. 30. Acts xiii. 2. 2 Cor. vi. 5, 11, 27. 1 Cor. ix. 27.

Q. *Have we any Account that the* Apostles, *after our* Saviour's *Ascension, practised* Fasting *and* Abstinence?

A. Epiphanius tells us, that St. *James* the *Great* and St. *John*, were very eminent for a mortified Life; that they never ate either Flesh or Fish, and wore but one Coat and a Linen Garment. *Clemens Alexandrinus* relates of St. *Matthew*, that he was so far from indulging his Appetite, that he refused to gratify it with lawful and ordinary Provisions, eating no Flesh: his usual Diet being nothing but Herbs, Roots, Seeds and Berries. And it is recorded of St. *James* the *Less*, Bishop of *Jerusalem*, a Man

Ep. lviii. c. 4. xxx. c. 24. Pædag. lib. ii. c. 1.

of that divine Temper, that he was the Love and Wonder of the Age; that he wholly abstained from Flesh, and drank neither Wine nor strong Drink, nor ever used the Bath; and that his whole Body was covered with Paleness through Fasting.

Q. *Was* Fasting *practised in the Primitive Church?*

A. The ancient Christians were very exact both in their *weekly* and *annual Fasts*. Their *Weekly Fasts* were kept on *Wednesdays* and *Fridays;* because on the one our Lord was betrayed, and on the other crucified. These *Fasts* were called their *Stations,* from the military Word of keeping their Guard, as *Tertullian* observes: Though others think more immediately from the *Jewish* Phrase, and the Custom of those devout Men, who either out of their own Devotion, or as the Representatives of the People, assisted at the Oblations of the Temple; not departing thence till the Service was over. For these *Fasts* usually lasted till after *Three* in the Afternoon, as did their public Assemblies. Their *Annual Fast* was that of *Lent,* by Way of Preparation for the *Feast* of our *Saviour*'s Resurrection. But this was variously observed, according to different Times and Places.

Tertul. de Jejun. c. 2.

Q. *What was the Manner of* Fasting *among the primitive Christians?*

A. They observed their *Fasts* with great Strictness. All in general on such Days abstained from drinking Wine and eating Flesh; the greatest Part fed only on *Herbs* or *Pulse,* with a little *Bread.* They confined themselves to cheap and ordinary Diet, without Sauces or relishing Delicacies. Some used the *dry Diet,* as *Nuts, Almonds,* and such like Fruits, others fed only upon Bread and Water.

Cyr. Hier. Catech. 4.

Q. *What* Occasions *of* Fasting *are particularly taken Notice of in the primitive Church?*

A. There was the *Fast* of a *Penitent,* who after *Baptism* having committed some grievous Sin, was for it excluded the Assemblies of Christians, either by his own Conscience, or by public Sentence, till

he was reconciled to God and the Church. Rigorous was the Penance of these *lapsed Christians*, and their Fasting truly an Affliction of their Souls; for they *lay in Sack-cloth and Ashes, watched and fasted, groaned and wept to the Lord their God;* and not only supplicated God's Mercy, but begged the Pardon and Prayers of their Christian Brethren. Another solemn Occasion of *Fasting*, was the Profession of Repentance those made who were *converted to the Faith*, and were *preparing* to be *baptized*. And it was the Practice not only of the *Candidates* of Baptism to fast, but of the whole Congregation with them; there being stated Times in the Primitive Church for the administering *that Sacrament*, as *Easter* and *Whitsuntide*, the Fasting on both these Accounts did often fall in with the Fast before *Easter*.

Q. *But does not St.* Paul *place the* abstaining from Meats *among the* Doctrines *of* seducing Spirits? 1 Tim. iv. 1, 5.

A. It cannot be supposed, that by *abstaining from Meats*, St. *Paul* should mean the Duty of *Fasting;* because that was observed by devout Men, and acceptable to God both under the *Old* and *New Testament;* and our Saviour himself hath given Directions concerning the Performance of it, in his admirable Sermon upon the Mount. And our Apostle practised it also upon several Occasions. Therefore it is most probable he doth therein condemn the Opinions of some ancient Heretics, that *departed from the Faith*, who, as they excluded those from Salvation that engaged in Matrimony, so they held the eating the Flesh of any living Creatures unlawful; a Doctrine very likely borrowed from *Pythagoras* and his Followers, being defended with such Variety of Learning by *Porphyry*. Whereas they who are instructed in their Christian Liberty, and *know the Truth*, are fully secured that God hath permitted the Use of such his Creatures for our Nourishment and Sustenance, provided we receive them always with Temperance and Thanksgiving;

Mat. vi. 16, 17, 18. 1 Cor. ix. 27. 2 Cor. xi. 27. Ch. vi. 5. 1 Tim. iv. 1. De Abst. ab esu Anim. Gen. ix. 3. Acts ii. 26. 27, 33.

Rom. xiv. 14. Acts x. 15. and that the *Gospel* hath taken away the Difference between Things clean and unclean.

Q. *When may a* Fast *be counted* religious?

A. When it is undertaken upon religious Ends and Purposes, to restrain the looser Appetites of the Flesh, and to keep the Body under. To give the Mind Liberty and Ability to consider and reflect while it is actually engaged in divine Service, or preparing for some solemn Part of it. To humble ourselves before God, under a Sense of our Sins, and the Misery to which they expose us. To deprecate his Anger, and to supplicate for his Mercy and Favour. To express Revenge against ourselves for the Abuse of those good Things God alloweth us to enjoy; and of which we have made ourselves unworthy by sinful Excesses. When it is used as a Piece of Self-denial, in order the better to command our fleshly Appetites; and as a Means to raise in our Minds a due Valuation of the Happiness of the other World, when we despise the Enjoyment of this. Above all, to make it acceptable to God, it should be accompanied with fervent Prayer, and a charitable Relief of the Poor; whose Miseries we may the better guess at, when we are bearing some of the Inconveniencies of Hunger.

Q. *What must we do if* Fasting *is prejudicial to our* Health, *and indisposes us for the Service of God?*

A. In this Case it concerns us to deal impartially with ourselves, and not to make Use of it as a Pretence to excuse ourselves from the Obligation of this Duty; especially when the Commands of our lawful *Superiors* require the Observation of it. But if it have this Effect, we ought to eat more sparingly, and with less Delicacy than at other Times; and to be more exact in performing those *Devotions* that ought to accompany our *Fasts*. The Church aims at our Advantage in the Rules she prescribes, and is always supposed to make Allowances for

particular Cases which cannot be included in general Rules.

Q. *Is this* Humiliation *and afflicting our Bodies by* Fasting, *and giving outward Marks of our inward Grief for Sin, agreeable to the* Christian *Religion?*

A. Though it is certain, that in the Exercise of Repentance, the main Thing required is, to return sincerely from our evil Ways; yet it is plain in the *Prophets* that this inward Grief was expressed by outward Signs of *Fasting, Weeping*, and *Mourning*. And that this was not peculiar to the *Genius* of the Old Testament appears by the Directions given by St. *James* concerning Repentance: *Be afflicted, and mourn, and weep: Let your Laughter be turned into Mourning, and your Joy into Heaviness. Humble yourselves in the Sight of the Lord, and he shall lift you up.* Which Words, if examined by the Phrases of the *Old Testament*, our best Guide in interpreting the *New*, import outward Expressions of Grief and Sorrow used by devout People in Token of hearty Repentance. The great Fast on the Day of *Expiation*, was called a Day of *afflicting their Souls;* which consisted not only in *Abstinence* from Food, but in putting on the Habit and Appearance of *Mourners;* which in those *Eastern* Countries was *Sackcloth, lying upon the Ground, strewing Ashes on their Heads.* And in such Days of *afflicting their Souls*, they abstained from all Sorts of Pleasure. And to these Expressions of Sorrow the Words of St. *James* plainly allude: and were so literally practised by the primitive Christians of those Countries. For, if any one fell into any notorious Sin after *Baptism*, they did not think it sufficient that he should repeat his Crime no more, but he was obliged by a long Course of *Mortification, Prayers, Tears*, and *good Works*, to endeavour to wash out the Stain of Guilt.

James iv. 9, 10.

Levit. xvi. 29, 31.

Sacco & cinere volutantes. Tertul. Apolog. c. 40.

Q. *Are we obliged to use the same* Testimonies *of our inward* Grief, *whereby it was expressed in ancient Times?*

A. I think not; because the using of *Sackcloth and Ashes* formerly, when Men humbled themselves before God, was in Conformity to the Custom of Mourners in those Times, who expressed their Sense of Grief after that Manner. But then I think we ought to express the same Thing by other Signs proper to the Custom of *Mourners* in our Days. By forbearing our usual Meals, by abstaining from all Manner of Pleasure, by neglecting the adorning our Bodies, by retiring from Company, by laying aside Business, and by bewailing our Loss. *A Sinner*, saith St. *Cyprian, ought to lament the Death of his Soul, at least as much as the Loss of a Friend:* And St. *Chrysostom* makes Use of the same Comparison. And surely it will become us to mourn and lament, who have offended God, our best Friend, whose Favour we have consequently lost, if we are heartily sorry for having offended him.

Q. *How is a Day of* Fasting *to be observed by serious Christians?*

A. Not only by interrupting and abridging the Care of our bodily Sustenance, but by carefully enquiring into the State of our Souls; charging ourselves with all those Transgressions we have committed against God's Laws, humbly confessing them with Shame and Confusion of Face, with hearty Contrition and Sorrow for them; deprecating God's Displeasure, and begging him to turn away his Anger from us. By interceding with him for such spiritual and temporal Blessings upon ourselves and others, as are needful and convenient. By improving our Knowledge in all the Particulars of our Duty. By relieving the Wants and Necessities of the Poor, that our Humiliation and Prayers may find Acceptance with God. If the Fast be Public, by attending the public Places of God's Worship.

Q. *What ought we chiefly to* beware *of in our Exercises of* Fasting?

A. We ought to avoid all Vanity, and valuing ourselves upon such Performances; and therefore in our *private Fasts*, not to proclaim them to others by any external Affectations, *that we may not appear to Men to fast.* Not to despise or judge our Neighbour, who does not, and, it may be, has not, the same Reason to tie himself up to such Methods. Not to destroy the Health of our Bodies, and thereby make them unfit Instruments for the Operations of our Minds, or the Discharge of our worldly Employments. Particular Care ought to be taken, that we do not grow thereby *morose* and sour, *peevish* and fretful towards others, which Severity to ourselves may be apt to incline us to; for that it is so far from expressing our Repentance, that it makes fresh Work for it by increasing our Guilt. Mat. vi. 18.

THE PRAYERS.

I.

For Fasting.

O LORD, who for our Sakes didst fast forty Days and forty Nights; give me Grace to use such Abstinence, that my Flesh being subdued to the Spirit, I may ever obey thy godly Motions in Righteousness and true Holiness; to thy Honour and Glory, who livest and reignest with the Father and the Holy Ghost, one God, World without End. *Amen.*

II.

For the divine Favour upon our Fasting.

TURN thou me, O good Lord, and so shall I be turned; be favourable, O Lord, be favourable unto me, who turn to thee in weeping, fasting, and praying; for thou art a God full of Compassion, Long-suffering, and of great Pity; thou sparest when I deserve Punishment, and in thy Wrath thinkest upon Mercy. Spare me, good Lord, spare me, and let me not be brought to Confusion; hear me, O Lord, for thy Mercy is great; and after

¶

the Multitude of thy Mercies look upon me, through the Merits and Mediation of thy blessed Son, *Jesus Christ* our Lord. *Amen.*

III.

Profession of Repentance.

I ACKNOWLEDGE, O God, my own Vileness by Reason of my Sins, and am heartily grieved for the Loss of thy Favour. What Humiliation, O Lord, can sufficiently express the Greatness of such a Loss! But I will weep and mourn, because I have offended thee; and I will repent as it were in Dust and Ashes. I will mortify those inordinate Appetites, which have so sadly betrayed me; I will contradict all those Inclinations which have made me stray from the Ways of thy Commandments. And do thou, O Lord, wean my Soul from the Pleasures of the Body, which so often corrupt it, and render it incapable of relishing spiritual Enjoyments. Let it not contract too great a Familiarity with the Delights and Satisfactions of Sense, since it was created for more exalted Pleasures, and must shortly quit those here below; that so, when I come to leave this World, I may be qualified for the blessed Conversation of Spirits in thy heavenly Kingdom, through *Jesus Christ* our Lord. *Amen.*

CHAP. I.

THE FORTY DAYS OF LENT.

Q. *WHAT do you mean by* Lent?

A. Lent, in the old *Saxon* Language, is known to signify the *Spring,* and thence it hath been taken, in common Speech, for the *Spring Fast;* or the Time of Humiliation generally observed by Christians before *Easter,* the great Festival of our Saviour's Resurrection. And a Man must know little of *Ecclesiastical* History, or have but a small

Acquaintance with the *Primitive Fathers* of the Church, who doth not acknowledge the Observation of *Lent* to be most ancient.

Q. *How may we judge of the Antiquity of this* Fast?

A. From the Dispute that was very early in the Church concerning the Observation of *Easter*, one Point whereof was, concerning the ending of the *Ante-paschal* Fast, which both Sides determined upon the Day they kept the *Festival;* which is sufficient to let us know that there was then such a Fast kept by both Sides, and had been, in all Probability, as anciently kept as the *Feast* of the *Resurrection*. And *Irenæus*, who lived but *ninety* Years from the Death of St. *John*, and conversed familiarly with St. *Polycarp*, as *Polycarp* had with St. *John* and other Apostles, has happened to let us know, though incidentally, that, as it was observed in his Time, so it was in that of his Predecessors, but with great Variety as to the Length of it. And there being no Church to be found anciently, wherein there was not a solemn Fast observed before *Easter*, is a sufficient Argument to derive it from the Practice of the first Christians; for otherwise it cannot be conceived how it should so universally prevail in all Countries where Christianity was planted. Euseb. Hist. lib. v. c. 14.

Q. *Why was the solemn Season of* Humiliation *limited to* Forty Days?

A. The Church had, I suppose, a Respect to *forty Days*, as what was esteemed a proper *Penitential Season*, which seems very anciently to have been appropriated to *Humiliation*. For, not to reckon up the *forty Days* in which God drowned the World; or the *forty Years* in which the Children of *Israel* did Penance in the Wilderness; or the *forty Stripes* by which Malefactors were to be corrected; whoever considers that *Moses* did not *once* only fast this Number of Days; that *Elias* also fasted in the Wilderness the same Space of Time; that the *Ninevites* had precisely as many Days Gen. vii. 4. Numb. xiv. 34. Deut. xxv. 3. ix 9,18,25. 1 Kings xix. 8. Jonah iii. 4.

Mat. iv. 2. allowed for their Repentance; and that our *blessed Saviour* himself, when he was pleased to Fast, observed the same Length of Time; whoever considers these *Facts*, cannot but think that this Number of Days was used by them all as the common solemn Number belonging to extraordinary Humiliation; and that those were accustomed to afflict themselves *forty Days*, who would deprecate any great and heavy Judgment.

Q. *What was the* End *and* Design *of the* Fast of Lent?

A. That it should be set apart as a proper Season for Mortification, and the Exercise of Self-denial. To humble and afflict ourselves for our Sins, by frequent Fastings; and to punish our too often Abuses of God's Creatures, by Abstinence, and by forbearing the lawful Enjoyment of them. To form and settle firm Purposes of holy Obedience. To pray frequently to God, both in private and public, for Pardon, and his holy Spirit. To put us in Mind of that sore Trial and Temptation, which *Christ* then endured for our Sakes; particularly to perpetuate the Memory of our *Saviour*'s Sufferings, and to make as it were a public Confession of our Belief, that he *died for our Salvation*. And consequently for fitting ourselves to receive the Tokens and Pledges of his Love with greater Joy and Gladness; because with fuller Assurance that God is reconciled to us through the Death and Passion of *Jesus Christ*.

Q. *Is it the* Design *of the* Church *to oblige her Members to* fast *the whole* Forty Days?

A. I think not; because in the ancient Church this Season was observed with great Variety; which arose from the various Customs of different Churches, as well as from the Devotion of several People, who all united in the solemn and religious Exercises of this Season, though they differed in the Manner of their Fasting. And none but the licentious, who love no restraint, or those whom Prejudice hath

Socrates. Hist. Eccl. lib. v. c. 22.

made inconsiderate, can think fit to blame an Institution so well framed to promote Piety and Devotion; epsecially when it is enjoined with so much Moderation.

Q. *After what* Manner *did the Primitive Christians observe their* Fasts *in* Lent?

A. There was Variety in their Manner of Fasting, as well as in the Number of their Days. In the *Holy Week*, they that were strict would eat nothing but Bread and Water, and Salt, or Nuts and Almonds, or such like Fruits, which was called the *dry Diet*. In the Rest of *Lent*, some abstained from Flesh and Wine; and others forebore all Fish likewise as well as Flesh, which was the Custom of the *Greeks*. Some contented themselves with Eggs and Fruits, others forbore both, and lived upon Bread, Herbs, and Roots; and in this Variety they agreed in one Thing, which was not to eat till the Evening, and then such Food as was least delicate.

Q. *How did the* Primitive Church *treat notorious* Offenders *in this holy Season?*

A. Such Persons as stood convicted of notorious Sins were put to open Penance and punished in this World, that their Souls might be saved in the Day of the Lord; and that others, admonished by their Example, might be the more afraid of offending; the whole Church supplicated God in their Behalf, that he would be pleased to grant them Repentance and perfect Remission and Forgiveness of their Sins. Sozom. Hist. Eccl. lib. vii. c. 19.

Q. *But since the Life of a Christian ought always to be governed by the Rules of our holy Religion, is it not* superstitious *to set apart any such particular time as* Lent *for this Purpose?*

A. It is certain it ought to be the constant Endeavour of a Christian at all Times, and in all Places, to have his Duty in his Eye, and to have always a great Regard to what God requires from him. But considering the great Corruption of the World, and the Frailty of our Natures, and how

often we transgress the Bounds of our Duty, and how backward we are to cross our fleshly Appetites, it is very happy we have such a *solemn Season* stated for Recollection and the Exercise of Repentance; when the Command of our Superiors, and the Provision of fit Means to assist us, and the Practice of devout Christians in all Ages, call loudly upon us to reform our Lives. For that which is a Duty at all Times, when our Follies make it necessary, cannot be less so when we are required to give outward Proofs and Demonstrations of it.

Q. *How does it become a devout Christian to spend his Time during the whole Season of* Lent?

A. Some Part ought to be spent in *Fasting;* more in *Abstinence,* according to the Circumstances of his Health, and outward Condition in the World; and this with a Design to deny and punish himself, and to express his Humiliation before God for his past Transgressions. The Ornament of Attire may be laid aside, as improper to express the Sense of Mourners, and the Frequency of receiving and paying Visits may be interrupted, as unseasonable when our Minds are oppressed with Sorrow. Public Assemblies for Pleasure and Diversion should be avoided, as Enemies to that seriousness we now profess. Our Retirements should be filled with reading pious Discourses, and with frequent Prayer, and with examining the State of our Minds. The public Devotion should be constantly attended, and those instructing Exhortations from the Pulpit, which are so generally established in many Churches in this Season. We should be liberal in our Alms, and very ready to employ ourselves in all Opportunities of relieving either the temporal or spiritual Wants of our Neighbours. And we should frequently exercise ourselves in the Meditation of divine Subjects, the best Means to make all Discourses from the Press and the Pulpit, effectual to our Salvation.

Q. *What do you mean by* Meditation *in a religious Sense?*

A. Such a serious Application of the Mind to the Consideration of any divine Subject, whether any Mystery of the Gospel Institution, or any Truth and Virtue of the Christian Religion, as may dispose it firmly to believe and embrace it, and stir up all the Faculties of the Soul to a vigorous Prosecution of it. And it is this Exercise of the Will and Affections that distinguishes *Meditation* from what we call *Study.*

Q. *How ought we to* prepare *ourselves for the* Exercise *of this Duty?*

A. By remembering that we are in the Presence of God, who knoweth all our Thoughts, and searcheth out all our Ways; that we are unworthy, by reason of our Sins, to present ourselves before him; and that we are incapable, without his Assistance, to think any Thing that is good; and therefore, adoring his infinite Majesty with profound Reverence, we should humbly beg his Aid and Help, so to enlighten our Understandings, and to influence our Wills, that the present Action may tend to his Glory, and the Good of our own Souls.

Q. *How is the* Understanding *exercised in* Meditation?

A. In setting the Subject of our *Meditation* in such a Light, as may excite the Will and Affections to pursue and embrace it. If it concerns our *Saviour*'s Life or Death, it considers the *Dignity* of his Person upon *whose Account* the Action was performed; the End for which it was done; the Place and Circumstances, the Fruits and Effects of it. If the Subject relates to any Virtue of a Christian Life, it considers the *Nature* of the *Duty,* and wherein it consists; who are properly the *Objects* of it; the Obligations there are from Reason and Revelation to practise it; the Temptations that chiefly seduce from it, and those particular Instances whereby the Virtue may be exercised; and the great Advantages that

accrue to us, both in this Life and the next, by the diligent Performance of it.

Q. *How are the* Will *and* Affections *exercised in this Duty?*

A. In *choosing* and *pursuing* what by the Understanding is represented as *good* and advantageous to us; and in *shunning* and *avoiding* what is represented as *evil* and destructive to our Happiness. In order hereunto, firm Purposes are formed of governing our Lives, with such a Prospect for the Time to come; the Use of the best Means is resolved upon, and we are determined *when*, and upon what Occasions, we will put such a Virtue in Practice, or imitate such an Action; in what *Places*, and in what *Company*, we will stand upon our Guard, lest we be surprised by such a Vice. From hence we proceed to exercise ourselves in holy Affections; as in *Love* and *Desire* of what is *good;* in *Hatred* and Detestation of what is *evil;* in *Sorrow*, Shame, and Self-abhorrence for having transgressed in any Particular, in *Praise* and Thanksgiving, for having been enabled, in any tolerable Measure, to have done our Duty; in *Adoration* and *Imitation*, in *Faith*, in *Hope*, and *Charity*, and in *Resignation* of ourselves to God.

Q. *What are the blessed* Fruits *of holy* Meditation?

A. It has an universal Influence upon the whole Life of a Christian, and is an admirable Instrument to quicken our Progress in all the Graces of God's Holy Spirit. It illuminates our Understandings with the Knowledge of our Duty, and stores our Memories with all such Arguments as are proper to excite us to the Performance of it. The Voice of Conscience is, by this Means, attended to, and we can never make any considerable Breaches upon it without being alarmed with severe Reproaches. It wings our Prayers with Reverence and Devotion, and increases our Importunity, by impressing a lively Sense of the Necessity and Importance of those Things we beg of God. It habituates our

Minds to spiritual Objects, and raises them above the perishing Things of this Life. It strengthens our holy Purposes, arms us against Temptations, and inflames all the Faculties of our Souls with earnest Desires of attaining and enjoying our chiefest Good.

Q. *How ought we to conclude our* Meditation?

A. By begging God to affect our Minds with a constant Sense of our Duty in all the Particulars of it; chiefly that he would enable us to perform those Resolutions we have made of advancing in Piety and Virtue; that he would not leave us to ourselves, but to assist us with his Grace, that what we perceive and know to be our Duty, we may faithfully fulfil all the Days of our Life.

THE PRAYERS.

I.

For Forgiveness of our Sins.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and are wont to give more than either we desire or deserve; pour down upon me the Abundance of thy Mercy, forgiving me those Things whereof my Conscience is afraid, and giving me those good Things which I am not worthy to ask, but through the Merits and Mediation of *Jesus Christ* thy Son, our Lord. *Amen.*

II.

For the Comforts of Grace.

GRANT, I beseech thee, Almighty God, that I, who for my evil Deeds do worthily deserve to be punished, by the comfort of thy Grace may mercifully be relieved through our Lord and Saviour *Jesus Christ. Amen.*

III.

For Abstinence and Mortification.

ALMIGHTY God, give me Grace to use such Abstinence during this Season, dedicated to the Exercise of Repentance, that my Flesh may

be subdued to the Spirit, and my Mind left free to approach thee with Ardour and Fervency of Affection. Inure me by Self-denial to bring my Body into Subjection, and to punish all those excesses I have been guilty of in the Use of thy Creatures. Let my Retirement from the World make me see the Vanity and Emptiness of it, and teach me to relish the Pleasures of spiritual Enjoyments. Let me spend those solitary Hours in the improving my Christian Knowledge, and do thou open my Eyes that I may see the wondrous Things of thy Law. Make me heartily to bewail my Sins, and do thou work in me that godly Sorrow not to be repented of. Grant that I may sincerely examine the State of my own Mind, and do thou search, and try me, and lead me into the Way everlasting: That perceiving how bitter a Thing it is to depart from the living God, I may no longer continue at a Distance from the Fountain, of all Joy and Happiness; but that, by confessing and forsaking my Sins, I may be entirely converted unto thee, and that they may be blotted out, when the Times of refreshing shall come from the Presence of the Lord through *Jesus Christ* my only Saviour. *Amen.*

IV.

For the Meditation of heavenly Things.

ALMIGHTY God, who art the supreme Happiness of a rational Creature, whom to know is eternal Life; fix my Thoughts, my Hopes, and my Desires upon Heaven and heavenly Things; let me remember thee upon my Bed, and meditate on thee in the Night-watches. Grant that I may so consider thy Precepts, that I may understand the Measures of my Duty, and govern all my Actions by those Rules thou hast prescribed me; may so apply thy Promises, that I may adore that infinite Goodness, that hath prepared such glorious Rewards for those that love thee, and never forfeit my Title to them by consenting to any known Iniquity; may so recollect my Infirmities, that I may watch against

them; my own Follies, that I may amend them; may so call to Mind thy wonderful Deliverances, both in respect of my Body and of my Soul, that I may be convinced that I am preserved not by my own Strength, but by thy Almighty Power, that thy Name may have the Glory. Make my Heart the Seat of Prayer and holy Meditation; that my Mind, being inured to spiritual Objects, I may despise and contemn this World, and be prepared in the disposition of my Soul, to pass Eternity in contemplating thy glorious Excellencies, through *Jesus Christ* our Lord; to whom with thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

CHAP. II.

ASH-WEDNESDAY, OR THE *FIRST DAY OF LENT.*

Q. *WHY doth the* Fast *of* Forty Days, *called* Lent, *begin on* Ash-Wednesday?

A. Because the four Days of this Week complete the *forty* Days, it being never the Custom of the Church to fast on *Sundays*, whereon we commemorate so great a Blessing as our Saviour's Resurrection, the *six Sundays* in *Lent* being deducted, and these four Days being added, make the Number entire.

Q. *Why is the first Day of* Lent *called* Ash-Wedneseday?

A. From the Custom that prevailed in the ancient Church, for Penitents at this Time to express their Humiliation by lying in Sackcloth and Ashes; by the Coarseness of Sackcloth they ranked themselves, as it were, among the meanest and lowest Condition of Men; by Ashes, and sometimes Earth cast upon their Heads, they made themselves lower than the lowest of the Creatures of God, and put themselves in Mind of their Mortality, which would reduce them to Dust and Ashes,

Q. *What was the* Discipline *of the Primitive Church at the beginning of* Lent?

A. That such Persons as stood convicted of notorious Crimes, were put to open Penance. For according to the ancient Discipline those who after Baptism fell into any great and notorious Sins, if they were Penitents, were admitted to Penance, and to the Prayers of the Church for their Reconciliation with God. But if they were refractory Sinners, or their Crimes of a deep Dye, they were excommunicated, and not admitted to Reconciliation with the *Church*, but after a long and tedious Course of Penance, after the most public Testimonies of Sorrow and Repentance, and the greatest Signs of Humiliation that can be imagined. For

De Pœnit. *Tertullian* tells us, *they lay in Sackcloth and Ashes; they disfigured their Bodies with a neglected Uncleanness, and dejected their Minds with Grief; they used no other Food but what was necessary to keep up Life, and frequently nourished their Prayers with rigorous Fasting; they groaned, they wept to the Lord their God Day and Night; they fell down at the Feet of the Presbyters, they kneeled to the Friends of God, and begged of all their fellow Christians to pray for them.* These Severities they willingly submitted to, as Tokens of their Sorrow, and Evidences of their Reformation, and thought themselves happy upon any Terms to be admitted to the Peace of God and the Church.

Q. *How were* Penitents *re-admitted into the Church?*

Cypr. Epist. xvii. 18 Edit. Oxon. *A.* When they had finished the Time prescribed, for the undergoing these Severities if their Repentance upon Examination was found to be real, they were re-admitted into the Church by the Imposition of the Hands of the Clergy, the Party to be absolved kneeling before the *Bishop*, or, in his Absence, before the *Presbyter*, who, laying his Hand upon his Head, solemnly blessed and absolved him; whereupon he was received with universal Joy, and restored to a Participation of the Holy Sacrament, and to all other Acts of Church Communion.

Q. *What Method has the* Church *of* England *taken to supply the Want of ancient* Discipline *at this Time?*

A. Till our *spiritual Fathers* can be so happy as to succeed in discharging those Obligations they lie under of restoring to the Church that *Discipline* she has a right to; being founded upon the express Laws of *Christ* and his Apostles, sufficiently explained to us by the Practice of the Primitive and Apostolical Church, very useful to discover those that have erred from the Truth and Piety, and absolutely necessary to preserve Religion in its greatest Purity, till, I say, this blessed Time shall come, which good Men wish for, and bad Men fear, the *Church* of *England* to supply this Want, sets before her Members the Curses due to all Sin, and puts them in Mind of God's dreadful Tribunal, where the Impenitent shall be most certainly condemned; thereby endeavouring to bring every Man to judge and condemn himself, that he may truly repent of his past Follies, and carefully avoid those Sins, for the Time to come, which draw upon Men the Judgments of God.

Mat. xvi. 19. ch. xviii. 17. John xx. 23. 1 Cor. v. 3, 4, 5. Ver. 12, 13. 2 Cor. i. 6. ch. xii. 10. xiii. 2. 10. Tit. iii. 9. 1 Tim. vi. 3 and 5.

Q. *But is not saying* Amen *to these Sentences of God's Law a cursing of ourselves, and is it not a* wicked *as well as a* foolish *Thing?*

A. This pious Office hath indeed been so traduced; but I believe it hath not been considered that God himself commanded this Manner of answering. And though some Circumstances in reciting these Curses among the *Jews* might be ceremonial, yet the Main of the Duty, and the End for which it was prescribed, was truly moral, tending to the Honour of God and his Laws, and the promoting of true Piety. And the saying *Amen* does not here signify wishing, but affirming and declaring the Truth of what God hath revealed; and thus *Amen* is often in the Gospel translated *Verily;* and *Jesus,* who is the Truth, is called *Amen;* so that *Amen* is no more than a Declaration, that he whom God

Deut. xi. 29. ch. xxvii. Mat. v. 18. Mark ii. 28. Luke iv. 24. Rev. iii. 14.

blesseth is blessed, and he whom God curseth is cursed; and these curses are like our Saviour's Woes in the *Gospel*, not Procurers of Evil, but compassionate Predictions of it, in Order to prevent it.

Q. *But hath not* Christ *taken away the* Curse *of the* Law *being made a Curse for us?*

A. It is true that our Saviour, by Virtue of his Sacrifice, made Satisfaction for Sin, and bore that Curse which belonged to us; and thereby acquitted and cleared all those that believe in him from the guilt of those Sins, for which there was no Way of Expiation provided by the law of *Moses;* that is, of presumptuous Sins, for which there was no Sacrifice, but the Man was to be cut off. But still this Redemption that was purchased for us, was upon the Condition of Repentance; so that impenitent Sinners are still the Objects of God's Wrath; and though Pardon and Forgiveness of Sins were procured for us by the Death of *Christ*, yet Repentance is necessary to qualify us to receive the Benefit of it. It being certain still, that Sinners, while they remain such, are really accursed; and to convince them of this, and make them own it, it is the truest Blessing the Church can procure for them.

Q. *What Use does the* Church *make of setting the* Curses *of God's* Law *before us?*

A. To press all Christians to a true and sincere Repentance, from the Consideration of God's dreadful Wrath against all impenitent Sinners; which, as it is severe in itself, and altogether intolerable, so it is just in its Proceedings, and absolutely unavoidable, when it doth come; and when Sinners are awakened by this Consideration from their dreadful Security, they are encouraged to Repentance from God's Readiness to receive true Penitents to Mercy, and from the great Benefits of it, Pardon and Peace in this Life, and eternal Happiness in the next.

Q. *Since* Repentance *is so earnestly pressed upon us at this Time, pray wherein does it consist?*

A. Repentance consists in such a *Change* of *Mind* as produces the like *Change in our Lives* and Conversations; so that to repent of our *Sins*, is to be convinced that we have done amiss; whence follows hearty Sorrow for our past Follies, and a firm and effectual Purpose and Resolution of Mind to forsake them for the Time to come. And this Change is so great in our Desires and Resolutions, that the Scripture calls it a *new Nature*, the Sincerity and Reality whereof appears in Actions suitable to such new Principles.

Q. *What Considerations are proper to excite in us* Sorrow *for our* Sins?

A. Who can forbear grieving, when he considers that he is fallen under the heavy Displeasure of Almighty God, whose infinite Patience he hath abused? that he is exposed to all those Miseries that are implied in an eternal Separation from the Fountain of all Happiness; that he hath foolishly neglected the most important Concern of his Life, and done what in him lies to make himself everlastingly miserable; that he hath been ungrateful to his mighty Benefactor, and unfaithful to his best Friend; that he hath affronted Heaven with those very Blessings he hath received from thence; *that he hath despised the Riches of God's Goodness,* Rom. ii. 4. *and Forbearance, and Long-suffering, which should have led him to Repentance.*

Q. *How ought we to express our* Sorrow *for our* Sins?

A. By humbly confessing them to Almighty God with Shame and Confusion of Face, by an utter Abhorrence and Detestation of them, by being heartily troubled for what we have done amiss, and resolving not to do the like again. By testifying the Reality of our inward Sorrow, by all those Ways that we find naturally occur in other Cases that afflict us, as in *Fasting*, *Weeping*, and *Mourning*,

practised by Penitents both in the Old and New Testament; as is plain by *Ezra, David, Nehemiah,* St. *Peter,* and St. *Paul;* all deep Impressions of the Mind naturally producing some proportionable Effect upon the Body; and it being very fit that as the Soul and Body have been Partakers in the same Sins, so they should join together, in the same Humiliation.

Ezra x. 6. Psal. lxix. 10. Neh. i. 4. Mat. xxv. 75. Acts ix. 9.

Q. *What is meant by a* firm *Resolution of* Amendment?

A. Such a Purpose of Mind as is formed upon calm Deliberation, after all the Difficulties of a holy Life have been thoroughly considered; and those Discouragements that will frequently attend us in pursuing such a Course. After all the Pleasures of Sin have been seriously weighed, and those Temptations that will constantly solicit us to commit it; with all those Motives and Arguments that excite us to perform the one and avoid the other; a Resolution of Mind, framed after this Manner, is likely to be permanent and lasting.

Q. *What is the best Method to make a* Resolution *of* Amendment *effectual?*

A. To extend it to all the Particulars of our Duty, obliging ourselves to have a Respect to all God's Commands, and to avoid every Thing his Law forbids. To make it adequate to all Times, not only hereafter, but at present; not only when we are out of Temptations, but when we are under them; not only when we cannot act them, but when we can act and repeat them too. To resolve upon avoiding all those Occasions that betray us into the Breach of our Duty; and to make use of all those Means and Helps that are established for our Growth in Grace, especially to pray to God that he would strengthen our Weakness, and confirm our holy Purposes; and that they may be durable, frequently to repeat and renew them, particularly when we approach the *Holy Table* of the Lord.

Q. *Is all true* Sorrow *for Sin, and are all* real Purposes of Amendment *for the Time to come in all Cases sufficient?*

A. No; in some Cases they are not sufficient: For if we have anyways wronged or injured our Neighbour, we must make him all the *Reparation* we are able. Those that we have drawn into Sin, by our Example, or Neglect of our Duty towards them, we must endeavour all we can to contribute to their Recovery; if we have injured their good *Names*, we must acknowledge our Faults, and vindicate their Reputations, and by all fitting Ways repair their Credit; if we have wronged them in their *Estates*, either by Fraud or Force, we must make *Restitution;* that is, restore to the right Owner what we unjustly possess, or to his Heirs, or when neither can be discovered, to the Poor; and that with all those Measures and Circumstances, which, upon Consideration, we shall find to be our Duty. Without this Fruit of *Repentance*, all other Expressions of it will stand us in no Stead, since our Obligation to *Restitution* is founded upon immutable Reason and natural Justice, which is *to do that to another which we would have another do to us.* Moreover, the detaining of what we know to be another's Right is a persevering in the first Injustice; and as long as we continue in that State we cannot expect Pardon.

Q. *Whence arises our* Obligation *to* Repentance?

A. From the absolute *Necessity* of it, in Order to make us capable of the *Mercy* and *Forgiveness* of God. Without Repentance, we must be unavoidably miserable; for it is the great *Condition* upon which our Salvation depends; and this Change in our wicked Tempers must be wrought, before we can be *qualified* for that Happiness which God hath promised in the Gospel Covenant.

Q. *What do you mean by the* Forgiveness *of* Sins?

A. A Discharge and release from that Punishment that is due to Sin. By transgressing God's

Laws we contract Guilt, which is an Obligation to suffer that Punishment the wrath of God shall think fit to inflict; but by the Forgiveness of Sins we are freed and delivered from that Punishment to which we were before obnoxious.

Q. *Is* Repentance *the* valuable Consideration *for which God bestows upon us* Forgiveness *of* Sins?

A. The Scriptures are clear that our blessed Saviour *Jesus Christ* laid down his Life as a Sacrifice for the Sins of the World; that by his Death he reconciled us to God, and by the Merit of his Sufferings made full Satisfaction for us; so that it is for the Sake of what *Christ* endured, that God was pleased to take off our Obligation to eternal Punishment; but yet this Reconciliation, that is made by the Death of *Christ* between God and Man, is not absolute, but upon Conditions. We must repent to make us capable of that Pardon he hath purchased for us; for our Saviour hath joined these two together in his Commission to the Apostles, saying, *That Repentance and Remission of Sins should be preached in his Name throughout all Nations.*

Luke xxiv. 47.

Q. *How do Men delude themselves in this necessary Duty of* Repentance?

A. By delaying it for the present, and deferring it to some future Opportunity; either till the Heat of Youth is over, or till Sickness, Old Age, or Death, overtakes them. But as it is the greatest Folly imaginable to venture a Matter of such Consequence upon such an Uncertainty as future Time, which we can never be sure of, and to defer a necessary Work to the most unfitting Season of performing it; so it is highly wicked, in that we abuse God's Patience, who gives us Time and Opportunity for it at present, and prefer the Slavery of Sin before his Service; it is a Contempt of his Laws and of that Wrath which is revealed from Heaven against all Unrighteousness; and we may justly fear that such a Procedure may provoke God to withdraw that Grace which will then be necessary for the

Exercise of our Repentance, though he should give us Time and Opportunity.

Q. *Is a* Death-bed Repentance *therefore absolutely* impossible?

A. It is certain, that without a particular Grace of God, no Man will be able to repent upon his Death-bed; and it is no ways reasonable to expect these extraordinary Influences, when the ordinary Means of Grace have been neglected all along in Life; and therefore I believe it very rarely takes Effect: But I cannot think it absolutely *impossible*, because the Nature of Repentance consisting in the *Change* of our Minds, and the *Change* in our *Lives* being the only necessary Effect of that inward Change when it is sincere, it is possible, by the extraordinary Grace of God (which the Gospel gives us no Encouragement to hope for), that the Change of our Hearts may be *true, full,* and *sufficient;* and yet we may want Time and Opportunity to shew the effect of it in our Actions. And when God sees it thus, he may take the inward Will and Choice for the outward Service and Performance, because he foresees that if Time had been allowed, Obedience would certainly have followed. Besides, we find that the Resolutions of a Sick-bed, though very rarely, yet sometimes have been effectual, which is sufficient to prove the Thing possible; and if *Divines* thought otherwise, it would be in vain for them to exhort Persons in such Circumstances to repent and turn to God.

Q. *Wherein consists the* Danger *of a* Death-bed Repentance? *and how is the* Case *of such* dying Penitents *deplorable?*

A. Considering the Difficulty of a thorough Change, and the disadvantageous Circumstances of a Sick-bed, it is highly probable that whosoever defers it till that Time, will never repent at all; or, if he does, his penitential Resolutions, being founded upon such temporary Principles as the Fear of Death, and the absence of Temptation, they will

seldom prove strong and vigorous enough to produce a thorough Reformation; as is plain in the Case of those that recover, among whom there are very few that are true and constant to those Purposes of Amendment, which they formed upon the Prospect of approaching Death. But supposing their penitential Purposes be rightly qualified, considering the Fickleness and Mutability of our Nature, nothing but the Fruits and Effects of Repentance can create in us an Assurance that we are inwardly changed; and consequently they must needs die very uncomfortably, and in great Doubt and Anxiety of Mind what will be their Fate and Doom to all Eternity.

THE PRAYERS.

I.

For Contrition. ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent; create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through *Jesus Christ* our Lord. *Amen.*

II.

For Pardon upon our Confession. ALMIGHTY God, Father of our Lord *Jesus Christ*, Maker of all Things, and Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from Time to Time most grievously have committed by Thought, Word, and Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings: The Remembrance of them is grievous unto me, the Burthen of them is intolerable: Have Mercy upon me, have Mercy upon me, most merci-

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ful Father; for thy Son our Lord *Jesus Christ*'s Sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in Newness of Life to the Honour and Glory of thy Name, through *Jesus Christ* our Lord. *Amen.*

III.

HAVING thus utterly renounced my Sins, O Holy Father! I desire above all Things to partake of thy Righteousness; having utterly defaced and corrupted myself, I would gladly be new made by thee; having hitherto miscarried whilst I would be in my own Hands, I desire now to be altogether in thine. I loath myself, O my dear God! whilst I am without thee, and whatever else I lose, my earnest Prayer is, that I may recover thy Likeness through *Jesus Christ* my Lord. *Amen.* Mr. *Ketlewell.* For the Renewal of our Minds.

IV.

I KNOW, O gracious Lord! that I cannot receive this but from thyself; therefore be thou the blessed Giver, and the Gift. I know also, alas! that I am utterly unworthy to have thy divine Image stamped upon my Soul; but I extremely need it, and I extremely value it; and such thou art pleased to account worthy of it. And I heartily love thee, O my God, or else I should not be thus desirous to be like thee. And thou lovest to communicate thy Goodness; and whom shouldest thou imprint and display it upon, but on those who love thee, and are earnestly desirous of the same! Hear me therefore, O my God, and breathe into my Heart *that Spirit which renews me after thine own Image, in Righteousness and true Holiness.* Oh, thou! who seekest out Sinners to make them good, do not reject me now, when I seek thee out to make me better. I am poor and naked, O fill me with thy Righteousness! My good Thoughts are inconstant and changeable,—O fix them by thy Grace! Set up thy Kingdom, O *Jesu*, in my Heart! for to For a Spirit of true Holiness.

become thy faithful Servant is more to me than to have the Empire of this World; keep me stedfast O Lord, in serving thee, till thou takest me finally to enjoy thee, through *Jesus Christ*, my blessed Saviour and Redeemer. *Amen.*

V.

For universal Obedience. LORD, grant that at all Times I may account my Sins, yea all my Sins to my Shame; and make thy Laws, yea all thy Laws to be my Rule; and thy blessed Will to be in every Thing my Choice and Satisfaction. Let thy Promises be my Hope, thy Providence my Guard, thy Grace my Strength, and thy blessed Self my Portion, both now and in the End, through *Jesus Christ* my Saviour and Redeemer. *Amen.*

CHAP. III.

EMBER DAYS IN LENT.

Q. *WHAT are* Ember-Days?

A. Certain Days set apart for consecrating to God, the four Seasons of the Year, and for the imploring of his Blessings by Fasting and Prayer upon the *Ordinations* performed in the Church at such Times. And this in Conformity to the Practice of the Apostles, who when they separated Persons for the Work of the Ministry, prayed and fasted before they laid on their Hands. It will become us, therefore, to address Heaven at this Time after the same Manner, that God would be pleased so to govern the Minds of the Bishops, that they may admit none into *Holy Orders*, but such as are duly qualified for the Discharge of that sacred Function; and that those who shall be ordained to serve at the Altar may by their exemplary Lives and zealous Labours turn many unto Righteousness.

Acts xiii. 3.

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Q. *When are these* Ember-Days *observed in the Church?*

A. At the four Seasons of the Year, being the *Wednesday, Friday,* and *Saturday,* after the first *Sunday* in *Lent,* after *Whitsunday,* after the fourteenth of *September,* and after the thirteenth of *December:* It being enjoined, by a Canon of the Church, *that Deacons or Ministers be ordained or made but only upon the* Sundays *immediately following these Ember Fasts.* Can. 31.

Q. *Why are these* Fasts *called* Ember-Days?

A. Some think they are so called from a *German* Word that imports *Abstinence;* others that they are derived from *Ember,* which signifies Ashes; and therefore are styled *Ember-Days,* because it was customary among the *Ancients* to accompany their Fastings with such Humiliations, as were expressed by sprinkling Ashes upon their Heads, or sitting in them; and when they broke their Fasts upon such Days, to eat only Cakes baked upon *Embers,* which was therefore called *Ember Bread.* But Dr. *Maraschal*'s Conjecture, in his Observations upon the *Saxon* Gospels, seems to hit upon the true *Etymology,* which he derives from the *Saxon* Word importing a *Circuit* or *Course;* so that these Fasts, being not occasional, but returning every Year in certain Courses, may properly be said to be *Ember Days,* because *Fasts in Course.* Pag. 528, 529.

Q. *Wherein consists the* Piety *of* instituting *these Days?*

A. The Ordination of fit Persons to serve in the sacred Ministry of God's Church being of that vast Importance to the Welfare of it, as well as to the Salvation of those Souls that are Members of that Body; it is very necessary and fitting that all Christians, who are so much concerned in the Consequences of it, should use their best Endeavours to make it successful and efficacious; which cannot be better done than by the united Prayers and Fastings of Christians, which have always been esteemed an admirable Method to procure God's Favour

and Blessing upon such Occasions. Besides, the Time of *Ordinations* being publicly stated, the People have the Advantage and Liberty of making their Objections, if they have any Thing material to offer against the Candidates for *Holy Orders;* a Privilege which the ancient Church always allowed; and is very much encouraged by the *Church of England,* who gives free Leave to every Man to declare if he knoweth any Impediment or Crime in any Persons presented to be ordained, and calls upon them to come forth and shew the Crimes alleged.

Form of Consecr.

Q. *What* Officers *are established in the Christian Church?*

A. The Church being a regular Society founded by *Christ,* distinct from, and independent, of all other worldly Societies, must naturally make us suppose that he instituted some Officers for the Government of it. *And it is evident to all Men diligently reading Holy Scripture, and ancient Authors, that from the Apostles Time there hath been these Orders of Ministers in Christ's Church,* Bishops, Priests *and* Deacons; *which Offices were evermore had in such reverent Estimation, that no Man by his own private Authority might presume to execute any of them, except he were first called, tried, and examined, and known to have such Qualities as were requisite for the same; and also by public Prayers, with Imposition of Hands, approved and admitted thereunto.* These Orders have all some spiritual Powers annexed to their Office, though some in a greater Degree, and others in a less.

Preface to Form of Consecr.

Q. *What is the Office of a* Deacon?

A. "It pertaineth to the Office of a *Deacon,* in "the Church where he shall be appointed, to assist "the Priest in divine Service, and especially when "he ministreth the Holy Communion, and to help "him in the Distribution thereof, and to read the "Holy Scriptures and Homilies in the Congrega- "tion, and to instruct the Youth in the Catechism; "to baptize and to preach, if he be admitted there- "to by the Bishop. And furthermore it is his

Form of Consecr.

" Office, where Provision is so made, to search for " the sick, poor, and impotent People of the Pa- " rish, to intimate their Estates, Names, and Places " where they dwell, unto the Curate, that by his " Exhortation they may be relieved by the Parish, " or other convenient Alms."

Q. *Upon what Occasion was this* Order *instituted in the Church?*

A This Office had its Original from the Mur- Acts vi. muring of the *Grecians,* who were probably Proselytes, *Jews* by Religion, and *Gentiles* by Descent, against the *Hebrews,* who were *Jews* both by Religion and Descent. *That their Widows were neglected in the daily Ministration,* when Believers *had all Things in common,* and were supplied out of one Treasury. To prevent any Mismanagement for the future, the Apostles appointed seven Men of *honest Report, full of the Holy Ghost, and of Wisdom,* to superintend the Necessities of the Poor, and to *serve Tables,* who were called *Deacons.*

Q. *Doth this* serving of Tables *only imply the Care of the Poor?*

A. Besides the Care of the Poor, by their *serving of Tables,* was implied their peculiar Attendance at the *Lord's Table.* It being the Custom of Christians in those Times to meet every Day at the *Lord's Table,* where they made their Offerings for the Poor, and when Poor and Rich had their Meals together; consequently it was their Office to deliver the sacramental Elements, when consecrated, to the People. They had also Authority to preach and baptize, as appears from the Example of *Philip,* one of the Seven; but they all along, in the Primitive Church, retained so much of the chief Design of their Institution, that they took Care of the Church's Revenues under the *Bishops,* and distributed them as the *Bishop* and his College of *Presbyters* appointed.

Q. *Was not this* Office *exercised, as some pretend,* Can. Apost. Sext. *by* Lay-men?

A. The Solemnity that was used in setting

Deacons apart for this Service, by Prayer and Imposition of Hands, and the Qualifications that St. *Paul* requires in a *Deacon*, almost the very same with those for a *Priest*, sufficiently prove this Degree to be an Ecclesiastical Office; nor would the Primitive Church have forbidden *Deacons*, as it certainly did, to have followed secular Employments, if they had been mere Lay-men.

Q. *How long is it required that a Person shall remain in the Degree of a* Deacon?

Can. 31. *A.* It is enjoined by the Church, "That a *Deacon* "shall continue in that Office for the Space of a "whole Year at the least (except for reasonable "Causes it be otherwise seen to his *Ordinary*), to "the Intent he may be perfect and well expert "in the Things pertaining to the Ecclesiastical "Administration: In executing whereof, if he be "found faithful and diligent, he may be admitted "by his *Diocesan* to the Order of Priesthood."

And it is to be wished that this Rule was more particularly observed, that those who aspire to the Priesthood might give sufficient Proof of their Fitness for that high Calling.

Q. *What* Qualifications *are required in a* Deacon?

A. Chiefly that he be a Man of a sober and godly Conversation, edifying by his Example those Christians where he officiates; and that he be endowed with such Measures of Learning as to be able at least to render an Account of his *Faith* in *Latin*, and

Can. 34. confirm it with Testimonies out of the holy Scripture: Especially he must be very conversant in those holy Books, which are the perfect Rule of *Faith, and Manners*, necessary for the governing of his own Life, the Instruction of others, and the Confuting of Gainsayers. The Bishop ought to have a moral Assurance, partly by his own Knowledge, and partly by the Testimonials of credible Hands, that the Person presented is so qualified; and his *Arch-Deacon*, after Trial and Examination, professes, that he believes the Candidate so prepared.

Q. *What do you mean by an Arch-Deacon?*

A. In great Churches, where the Bishops had many *Deacons*, one among them had the Title of *Arch-Deacon*, who was a Sort of Governor over all the Rest; to whom the *Bishop* committed some Authority to admonish and censure as it should be found expedient, still reserving an Appeal to himself. The original Jurisdiction, which of Right belonged to the Bishop, by Degrees, and mutual Consent, was in Part committed to the *Arch-Deacon*, whose Jurisdiction is founded on immemorial Custom in Subordination to the Bishop; and though for some Time he was only of the Order of *Deacons*, yet afterwards it became common for such as were *Priests* to be chosen to that Office, which consists in the inspecting the Lives and Behaviour of the Clergy, and in taking Care the Churches and Chancels be kept in good Repair, and that the Possessions, and all other Things belonging to God's House, be not embezzled or damnified; particularly to try and examine those who shall be Candidates for Holy Orders. The Institution of *Arch-Deacons* is very ancient, and their Authority very considerable; and the due Execution of the Office contributes very much to the good Government of the Church. Hieron. Ep. ad. Evag.

Q. *What is the Office of a* Priest *or* Presbyter?

A. To teach and instruct the People committed to his Charge by the Bishop of the Diocese, in the whole Doctrine of Christianity, as contained in the Holy Scriptures. To administer the Sacraments and the Discipline of *Christ*, as the Lord hath commanded. To oppose all such erroneous and strange Doctrines as are contrary to God's Word. To use both public and private Admonitions and Exhortations, as well to the Sick, as to the Whole within his Cure, as Need shall require, and Occasion shall be given. To offer up the Prayers in the public Assemblies. To maintain Quietness, and Peace, and Love among all Christian People, especially among those committed to his Charge. To fashion and frame himself and Family according to the Doctrine

of *Christ;* and to make himself and them Examples to the Flock he feeds. To exercise all these Duties with Diligence and Fidelity, and to forsake and set aside (as much as may be) all worldly Cares and Studies; since the Employment of his Function is sufficient to engage all his Time, and all his Thoughts. The sacerdotal Powers none must undertake, but such as have received their Commission from *Bishops,* who only have Authority to send Ministers into the Lord's Vineyard.

Q. *What* Qualifications *are required in a* Priest, *or* Minister *of the* Gospel, *to enable him to discharge his* Duty?

A. A thorough *Knowledge* of the whole *Will of God,* since it is the Priest's Lips must preserve Knowledge; and except they have it themselves, how can they communicate it to others? *Faithfulness* in the Instruction of those that are committed to their Care, that they may deliver nothing for the Will of God, but what is contained within the Bounds of their Commission, and that they may conceal nothing that is necessary for the People to believe and practise; and this, though it contradicts the Prejudices of some, and the corrupt and worldly Maxims of others. For by this particular Application to the Consciences of Men, according to their Wants and Necessities, it will be plain they consult not so much what will please them, as what will do them good. Great *Prudence* in all their Conduct; which, though it will not permit them to neglect any part of their Duty, yet it implies the performing it in such a Manner as may render Instructions and Persuasions most effectual, by taking the most convenient Seasons, and teaching Things of present Use, and by avoiding all unnecessary Provocations. A faithful Servant doth what he is commanded, and a wise Servant doth it in the most effectual Manner. But above all, *exemplary Holiness,* which is necessary not only for his own Salvation, but to make all his Endeavours for the Salvation of others effectual.

Q. *What Care hath the Church of* England *taken, that unfit Persons should not be admitted to* Holy Orders?

A. Besides the solemn Profession of the *Candidates* in the Presence of God, that they think themselves *truly called according to the Will of our Lord Jesus Christ,* the Church requires that the Bishops be well assured, either by their own Knowledge, or by the Testimonials of credible Persons, that the *Candidates* be Men of good Lives, and free from all noted Crimes, as well as of sufficient Learning for the Discharge of their Office. To this End it is wisely enjoined, that the Candidates shall bring sufficient Testimonials of their sober Life, from such as have known and lived near them for three Years before. Moreover, they are to undergo the Trial and Examination of the *Arch-Deacon,* who is to assure the Bishop he thinks them apt and meet, both for *Learning* and *godly Conversation.* And yet to prevent any scandalous Intruders, the *Bishop,* before he gives them their Commission, makes a public Application to the Congregation, to enquire whether they know any Impediment, why the Persons presented should not be ordained; and if any Crime is objected against any one, the *Bishop,* is to delay giving him *Orders* till he has cleared himself. And, as a farther Security in this Matter, if a *Bishop* shall be convicted of any culpable neglect in admitting Candidates, he shall be suspended by the *Arch-Bishop* of the Province from conferring Orders for two Years. It is to be heartily wished that all Persons concerned would be very conscientious in signing Testimonials, that this admirable Method might not be rendered ineffectual by an ill-timed Complaisance; for which they must severely answer at the dreadful Tribunal of God; since eminent Hands may mislead a Bishop the best disposed to do his Office. Can. 34. Can. 35.

Q. *What is the Office of a* Bishop?

A. The Office of a *Bishop* contains and includes in it all the *Sacerdotal* Powers; and by Consequence

the Powers of the inferior Orders; as to dispose of the Church's Alms, to preach and pray, to administer the holy Sacraments, and absolve Penitents. And moreover, contains peculiarly the Power of *consecrating Bishops* to succeed them in vacant Sees, and of *ordaining* those inferior Officers, *Presbyters* and *Deacons*, and of confirming those that renew the solemn Vow, that was made in their Names at their Baptism. It hath the inherent Right of administering the Censures of the Church, and the Power of ruling and governing it, and providing for its Welfare by good Laws.

Q. *How were the* Bishops *called in the* Apostolical Age?

Euseb. lib. 1. c. 12. Phil. ii. 25. 2 Cor. viii. 23. Gal. 1. 19.

A. Those whom we now call *Bishops*, were in the first Age of the Church styled *Apostles*, and by St. *John*, in the *Revelation*, Angels. And the Words *Bishop* and *Presbyter*, in the same Age, were used often promiscuously to denominate the same Order, and generally that which we now call the Order of *Priests*. But in the succeeding Age, and that whilst St. *John* was alive, the Governors of the Church abstained from the Name of *Apostles*, and were contented with that of *Bishops*; and then the second Order was called altogether *Presbyters*. And that the Title of *Bishop* was appropriated thenceforward to those that had the Power of *Ordaining*, *Confirming*, and *Governing*, is plain from the Ecclesiastical Writers of that Age. So that it is not so much the Name, as the distinct Powers, which are contended for; of which there will be an Account given on the next Season of these *Ember-Fasts*?

Q. *What do you mean by an* Arch-Bishop?

A. When Christianity began to spread over the Provinces of the *Roman Empire*, the *Bishops* of lesser Cities, were subordinate to those of the greater, after the Method of the Civil Government; the chief Bishop was originally styled the *first Bishop*, or *Primate*, and in the following Ages *Metropolitan* and *Arch-Bishop*; who was not superior to other

Bishops in Order, but only in Jurisdiction. All learned Men agree, that *Metropolitans* were of very great *Antiquity;* and some of an eminent Character have thought them of *Apostolical* Institution, and that *Timothy* and *Titus* were such. The Privileges that belong to these chief Governors of the Church, are, to confirm the Elections and Consecrations of all *Bishops* in their *Provinces;* to summon the *Bishops* of their *Provinces* to hold *Synods* under them; to enquire into the Manners and Opinions of the Bishops under their Jurisdiction, and to censure, with Suspension or Deprivation, according to the Heinousness of the Crime; and lastly, to hear and determine Causes between contending Bishops, and to interpose their Authority in all Affairs of their Provinces which are of great Moment.

Q. *What* Solemnity *was anciently used in admitting Men into* Holy Orders?

A. According to primitive Practice, Men were admitted Officers in the Church of *Christ*, by *Fasting*, *Prayer*, and *Imposition of Hands*. Our Saviour directed his Disciples to pray, immediately before he created them Apostles, and doth himself retire to pray to God for Success in a Matter of such great Importance. In this Manner did the Apostles convey the spiritual Powers they received from their Master; and the Custom was observed regularly in the succeeding Ages of the Church; neither is it reasonable that Men should be admitted to so honourable an Office as the Care of Souls, without some solemn Investiture, when no Office of Trust is conveyed without some Form of Creation.

Mat. ix. 38. x. 1. Luke vi. 12. Acts vi. 6. xiii. 2, 3. 1 Tim. iv. 14.

Q. *What may we learn from the* Institution *of these several* Orders *in* Christ's *Church?*

A. To be thankful to God for his great Goodness in establishing such Orders of Men, on Purpose to transact with us, in his Name the momentous Affair of our eternal Salvation. To continue stedfast in the Communion of a Church which is so conformable to the ancient Model for Discipline as

well as Doctrine. To obey those that have the Rule over us, as those that watch for our Souls. To observe those pious Regulations, which our spiritual Governors shall from Time to Time enjoin for the building us up in our holy Faith. To spend these fasting Days in Devotion and Retirement, with particular Intercessions for all Orders of the Clergy; that the Bishops may lay Hands suddenly on no Man, and may be eminent for their Piety and Charity; that they may govern with Justice and Equity, and show great Gentleness and Moderation in their Behaviour towards all Men; that all they who engage in any holy Function may have a due Regard to the great Ends for which it was instituted, and that they may be furnished with all those Abilities which are necessary for the Discharge of their Ministry.

THE PRAYERS.

I.

For the Ordainers and the Ordained.

ALMIGHTY God, our heavenly Father, who hath purchased to thyself an universal Church by the precious Blood of thy dear Son; mercifully look upon the same, and at this Time so guide and govern the Minds of thy Servants the Bishops and Pastors of thy Flock, that they may lay Hands suddenly on no Man, but faithfully and wisely make Choice of fit Persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all Men, through *Jesus Christ* our Lord. *Amen*

II.

For Deacons.

ALMIGHTY God, Giver of all good Things, who of thy great Goodness dost vouchsafe at this Time to call several of thy Servants to the

Office of *Deacons* in thy Church; make them, I beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready Will to observe all spiritual Discipline; that they, having always the Testimony of a good Conscience, and continuing ever stable and strong in thy Son *Christ*, may so well behave themselves in this inferior Office, that they may be found worthy to be called into the higher Ministries in thy Church, through the same thy Son our Saviour *Jesus Christ*, to whom be Glory and Honour, World without End. *Amen.*

III.

ALMIGHTY GOD, Giver of all good Things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; mercifully behold thy servants now to be called to the Office of *Priesthood*, and replenish them so with the Truth of thy Doctrine and innocency of Life, that both by Word and good Example, they may faithfully serve thee in this Office, to the Glory of thy Name, and the Good of thy Church, through the Merits of our Saviour *Jesus Christ*, who liveth and reigneth with thee and the Holy Ghost, World without End. *Amen.*

For Priests.

IV.

GRANT, O Lord, that all those who dedicate themselves to the Service of thy Altar, may be inwardly moved by the Holy Spirit to take upon them that sacred Ministration; that their Consciences may testify to them, that by engaging in this holy Calling, their chief Design is to serve thee, promote thy Glory and edify thy People; that they may neither be led by Ambition nor Covetousness; that neither the Honours nor the Revenues that are annexed to this Profession, may have any Competition in their Minds with a mighty Zeal for thy Glory, and a Desire to promote

For the Clergy, that they may rightly discharge their holy Function.

the Salvation of Souls. To this End, O Lord, grant that they may make thy holy Writ the chief Subject of all their Studies; that they may from thence instruct thy People committed to their Charge, and silence Gainsayers; that they may faithfully and diligently administer thy holy Sacraments; that they may labour in Season and out of Season, by private and public Admonitions and Exhortations; that they may maintain Peace and Love among all Christians, and frame themselves and their Families according to the Precepts of thy holy Gospel. Give them the Will, O Lord, to do their Duty, and Strength and Power faithfully to perform the same through *Jesus Christ* our Lord. *Amen.*

CHAP. IV.

GOOD-FRIDAY.

Q. *WHAT* Fast *doth the Church this Day observe?*

A. That of our Saviour's Passion, commonly called *Good-Friday.*

Q. *Why is this Day called* Good-Friday?

A. From the blessed *Effects* of our Saviour's Sufferings which are the Ground of all our Joy, and from those unspeakable good Things which he hath purchased for us by his Death, whereby the *blessed Jesus* made Expiation for the Sins of the whole World, *and by the shedding of his own Blood, obtained eternal Redemption for us.*

Heb. ix. 12.

Q. *Why is the* Commemoration *of our Saviour's* Sufferings *observed as a Day of* Fasting *and Humiliation.*

A. Because at this Time we properly consider our Saviour's Passion with respect to the Cause of it, and therefore must needs own it to be Matter of the greatest Sorrow and Humiliation, since they were the Sins of Mankind that drew upon him that painful and shameful Death of the Cross. And in this Manner, and with this Prospect, the Memory

of his Sufferings hath been kept from the first Age of Christianity: Not that the Grief and Affliction they then expressed did arise from the Loss they sustained, nor from any Indignation against our Saviour's mortal Persecutors, but from a Sense of the Guilt of the Sins of the whole World, for which our Lord had this Day suffered.

Q. *How was this whole* Week *called in the Primitive Church?*

A. The *Great* and the *Holy Week;* because in this Week was transacted an Affair of the greatest Importance to the Happiness of sinful Man; and Actions truly great were performed to secure his Salvation; *Death was conquered,* the *Devil's Tyranny was abolished,* the *Partition Wall* between *Jew* and *Gentile* was broken down, and *God* and *Man* were *reconciled.* And it was called *Holy* from those devout Exercises which Christians employed themselves in upon this Occasion. And several of the Christian *Emperors,* to show what Veneration they had for this *Holy Season,* caused all Law-suits to cease, and Tribunal-Doors to be shut up, and Prisoners to be set free. And it is to be hoped, that *Good-Friday* may retrieve the ancient Reverence that was paid to it; since Authority hath so worthily required it to be observed as a Day of Devotion, and sequestered from all wordly Business. And surely no good Christian that is ready to celebrate any other *Fast,* enjoined upon the Occasion of temporal Calamities, will refuse to join in Humiliation, assigned for much more weighty spiritual Reasons for the saving immortal Souls, and the averting eternal Vengeance.

Heb. ii. 14, 15. Ephes. ii. 14 and 16. 1 Thes. i. 10.

This was done about the Year 1710, *when the Day was religiously observed throughout the whole City of* London, *by shutting up of Shops and by attending the public Assemblies.*

Q. *How was this* Week *observed in the Primitive Church?*

A. With great Strictness of *Fasting* and Humiliation. Some abstained from Food the whole *six* Days, some *four,* some *three,* and those that did least, *two;* which were *Good-Friday* and the Day following. They applied themselves to Prayer both

Dionys. Alex.

in public and private, to hearing and reading God's holy Word, and exercising a most solemn Repentance for those Sins which crucified the Lord of Life. Thus, with Abhorrence of Sin, and penitential Grief, did they celebrate the Memory of our Saviour's Sufferings.

Q. *What* Provision *hath the Church of* England *made to exercise the* Devotion *of her* Members *all this* Week?

A. She calls all her devout Members every Day this Week to meditate upon our Lord's Sufferings, having collected in her *Offices* most of those Portions of Scripture that relate to this tragical Subject; increasing their Humiliation by the Consideration of our Saviour's: That with penitent Hearts, and firm Resolutions of dying likewise to Sin, they may attend their Saviour through the several Stages of his bitter Passion. And, by encouraging a prudent Abstinence from innocent Pleasures, and the Cares of worldly Business, as well as from the common Liberties of Food, she directs their Thoughts and Affections to the serious Consideration of such Things as concern their eternal Salvation; that by reflecting upon the Guilt of their Sins, and disposing their Minds to an Abhorrence of them, they may be qualified for the Benefit of our *Saviour's Expiation.*

Q. Who *was it that this Day suffered?*

A. Jesus Christ, the eternal Son of God; begotten of his Father before all Worlds, God of God, very God of very God; the *Prince of Glory, the Heir of everlasting Bliss,* the *promised Messias;* who took upon him the Nature of Man, and in that Nature being still the same Person he was before, did suffer for our Salvation; for the Princes of this World crucified the *Lord of Glory,* and God purchased his Church with *his own Blood!*

1 Cor. ii. 8. Acts xx. 28.

Q. What *was it our* Saviour *suffered?*

A. When the blessed *Jesus* took upon him human Nature, he was subject to all those Frailties

and Infirmities, those outward Injuries and violent Impressions to which Mortality is liable; his whole Life was full of Sufferings, from his Birth in the Stable, to his Death upon the Cross; but particularly in his last bitter Passion, he suffered most exquisite Pains and Torments in his Body; and inexpressible Fears and Sorrows, and unknown Anguish in his Soul.

Q. *What did our* Saviour *suffer in his Body?*

A. He was betrayed by *Judas*, and denied by *Peter*, both his own Disciples. He was apprehended and bound by the rude Soldiers as a *Malefactor*, accused by false Witnesses, arraigned and condemned. He was buffeted, scourged, and spit upon, derided and mocked by the People, the Soldiers, and at last by the High-Priest. He was made the Scorn, and Contempt, and Sport of his insolent and insulting Enemies; was worried to Death by the Clamours of the Rabble, that cried out, *Crucify him, Crucify him.* And accordingly he was nailed to the Cross, on which, after having hung several Hours, he gave up the Ghost; a Death of utmost Shame and Ignominy, as well as of Torment insupportable. Mat. xxvi. and xxvii.

Q. *What was the* Nature *of* Crucifixion?

A. It was a *Roman* Punishment, remarkable for the exquisite Pains and Ignominy of it, being the most painful and the most shameful of all their Ways of dispatching Criminals. The Body was laid upon a Piece of Wood, afterwards erected and fixed in the Earth, the Hands nailed to a transverse Beam, fastened unto that towards the Top thereof; and the Body rested upon another Piece of Wood, fixed into that which was erected towards the lower Part. The Torment of it appeared from the piercing those Parts of the Body with Nails, which are most nervous, and yet did not quickly procure Death; and the Shame of it was evident from those upon whom it was inflicted, being only Slaves and Fugitives; but when the *Roman Emperors*

became Christians, this Punishment was forbidden, out of a due Respect and pious Honour to the Manner of *Christ*'s Death.

Q. *How doth it appear that our* Saviour *suffered in his* Mind?

Mat. xxvi. 38. *A.* From those grievous Agonies he felt, first in the Garden of *Gethsemane*, just before his Apprehension, when his Soul was exceeding sorrowful, even unto Death; when he sweat as it were Drops of Blood, and prayed thrice with great Vehemence to his Father, that if it were possible, that bitter Cup might pass from him: And from that inconceivable Anguish which he expressed upon the Cross, when he broke out into that passionate Mat. xxvii. 46. Exclamation, *My God, my God, why hast thou forsaken me?* So that Evil to come tormented his Soul with Fear, and Evil present with Sadness, Sorrow, and Anguish.

Q. *Did our Saviour suffer the* Torments *of the* Damned?

John x. 17, 18. *A.* It is certain the Damned are the Objects of God's Wrath, and will remain so to all Eternity; but our Saviour, in *laying down his Life*, did an Act highly agreeable to God, and for which the Father loved him, and whatever he suffered was not of 1 Cor. xv. 4. long Duration, in that he rose from the *Dead the third Day*. And though he is said to be a Curse for us, it is only upon the Account of that accursed Death which he suffered. And being thus highly obedient to his Father, and putting his Confidence in God, in the bitterest Part of his Passion, by his Mat. xxvi. 42. *Resignation in the Garden*, and by *recommending his* Luke xxiii. 46. *Spirit* into the Hands of his Father upon the Cross; he did not despair of God's Mercy, which inseparably attends all those Torments the Damned endure.

Q. *Whence then proceeded that* Horror *and* Dread *which seized our Saviour upon the* Approach *of his* Passion?

A. It is not reasonable to believe that this

Horror and Dread proceeded only from the Prospect of Death; because *Martyrs* have embraced it with Joy, as well as Resignation, when attended with grievous Circumstances of Cruelty. Therefore some have thought that the Devil exerted all his Power and Malice to distract and afflict our Saviour with dismal Apprehensions and horrid Phantasms; and that it was this Conflict with the Powers of Hell which caused his inexpressible Anguish. And this Notion hath some Countenance from our Saviour's calling the Season of his Passion the *Power of Darkness*. But if we consider how perfectly the blessed *Jesus* understood the Evil and Guilt of Sin; how zealous he was for God's Glory; how desirous of the Salvation of Mankind; and yet withal that he knew how small a Number would be saved; how an ungrateful and rebellious World would frustrate the End of his Death, and the Designs of his Mercy; we may in some Measure guess at that Anguish that sunk and depressed him in such a wonderful Manner. For we may imagine how much he, who loved us so well as to die to redeem us, might be grieved aud afflicted, when he foresaw that even by his dying he should not save us all.

Luke xxii. 53.

Q. *For what* Reason *did our Saviour suffer the* painful *and* shameful Death *of the* Cross?

A. To deliver us from the *Wrath to come*, and to purchase *eternal Redemption* for us. And to give us a perfect Pattern of Patience and Resignation to the Will of God, and of all those Christian Virtues which are necessary to qualify us to receive the Benefit of his Expiation; *leaving us an Example that we should follow his Steps*. For when by our Sins we had justly incurred the Displeasure of Almighty God, and were liable to eternal Misery, our blessed Saviour discharged the Obligation; and, by shedding his most precious Blood as the *Price of our Redemption*, made Satisfaction to God for us. He was contented to be substituted as a Sacrifice for us,

1 Thes. i. 10. Heb. ix. 12.

2 Peter ii. 21.

Mat. xx. 28.

1 Pet. ii. 24. *to bear our Sins in his own Body on the Tree,* and to expiate the Guilt of our Offences, by his own Sufferings. He died not only for our Benefit and Advantage, but in our Place and Stead; so that if he had not died, we had eternally perished. And the Blood of *Christ,* which was shed for us upon the Heb. x. 29. xiii. 20. Cross, is called the *Blood of the Covenant;* because thereupon God was pleased to enter into a Covenant of Grace and Mercy with Mankind, wherein he hath promised and engaged, for the Sake of *Christ*'s Sufferings, voluntarily undergone upon our Account and in our Stead, to forgive the Sins of all those that sincerely repent and believe, and to make them Partakers of eternal Life.

Q. *But this being Matter of* Revelation, *what Scripture proves this important* Article?

Mat. xx. 28. xxvi. 28. John x. 11. A. St. *Matthew* tells us, that the *Son of Man came not to be ministered unto, but to minister, and give his Life a Ransom for many.* That *his Blood is shed for many, for the Remission of Sins.* In St. *John* our Saviour is called *the good Shepherd that lays down his Life for the Sheep.* St. *Paul* delivers this Doctrine clearly in most of his Epistles: That *in due* Rom. v. 6. 1 Cor. xv. 3. *Time Christ died for the Ungodly:* That *he died for our Sins, according to the Scriptures:* That *by the Grace* Heb. ii. 9. *of God he should taste Death for every Man.* Particularly in the Ninth of the *Hebrews,* this Matter is 1 Pet. iv. 18. largely treated of. St. *Peter* says, that *we are not redeemed with corruptible Things,* &c. *but with the* 1 John ii. 2. *precious Blood of Christ.* St. *John, that Jesus Christ is the Propitiation for our Sins; and not for our's only, but for the Sins of the whole World. Hereby perceive* 1 John iii. 16. *we the Love of God, because he laid down his Life for* Rev. v. 9. *us. Thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.* Many other Proofs might be brought; but these Texts make the Reason of our Saviour's Death plain and evident: and they that can evade the Force of them may, by the like Evasions, overthrow

any other Principle of Religion, plainly laid down in the *Scriptures*.

Q. *But is it* just *for an* innocent *Person to suffer for the Guilty?*

A. If the Party offended be willing to accept of the Commutation, and the Party that suffers doth it voluntarily, there can be no Injustice that one should suffer in another's Stead, and make Satisfaction for the Crimes and Faults another hath committed; because the innocent Person having a free Disposal of himself, may freely offer his own Life or Liberty in exchange for the forfeited Life of another, and the Judge, if he thinks fit, may accept it. This is an Act of great heroical Goodness, which though Justice cannot require to be done, yet it is no ways contrary to the Rules of Justice to perform it. Besides, if it were unjust that an innocent Person should suffer for the Guilty, the very notion of a Sacrifice would be quite destroyed; which requires that the Innocent should suffer for the Guilty. The Perfection that was expected in the Beasts that were set apart for Sacrifice, and their Sufferings for those Sins they never committed, nor were ever capable of committing, sufficiently signifies what Innocence was required in a Sacrifice; and if the Sacrifices of Beasts were Types of any other meritorious Sacrifice, they must prefigure the Death and Sacrifice of a most innocent Person, of that *Lamb of God, without Blemish and without Spot*.

Q. *How doth it appear that the promised* Messiah *was thus to suffer?*

A. The Prophet *Isaiah* represents *the Messias* that was to come as a *Man of Sorrows, and acquainted with Grief, oppressed and afflicted, wounded and bruised, brought to the Slaughter, and cut off out of the Land of the Living*. That he was *numbered with the Transgressors*. And that the *Messias* is treated of in this Chapter, appears not only from the genuine Sense of the Place, but from the Confession Chap. liii.

Zach. xi. 12. xii. 10. of the most *ancient Jews*. The Prophet *Zachary* foretels the Price for which he was to be betrayed; *Thirty Pieces of Silver*. And that they *should look on him whom they pierced*. Psal. xxii. 16. The Prophet *David* more particularly, That *they should pierce his Hands and his Feet*. Which Predictions agree with the historical Account we have in the *Evangelists*, of the Sufferings of the *Blessed Jesus*; who did constantly instruct his Apostles in this Truth, not only that they might expect it, but that they might be thereby confirmed that he was the true *Messias*. Acts xvii. 3. And St. *Paul* makes it a Part of his Preaching, that *Christ must needs have suffered*.

Q. *How was the* Sacrifice *of our Saviour typified under the Law?*

A. Moses, in the Institution of the *Passover*, where Ex. xii. 3. the *Paschal Lamb* was to be slain, pointed at the *Lamb slain* before the Foundations of the World. Num. xxi. 9. Heb ix. 22. When the *Brazen Serpent* was set up in the Wilderness, it declared that the *Son of Man* should be lifted up on the Cross. All the *Sacrifices for Sin* proclaimed Levit. xvi. that without *Effusion of Blood there was no Remission*. But the great Type was the *Day of Expiation* and *Atonement*, enjoined by God under a great Penalty, and observed with a proportionable Exactness both by the High Priest and the People. It was on this Day alone the *High Priest* went by himself into the *Holy of Holies*; and besides the Propitiation he was to make for himself and his House: he made an Atonement for the People by *Two Kids* of the *Goats*, for a *Sin-offering*, which he presented before the Lord at the Door of the Tabernacle; where, by Lots, was determined which was to be offered, and which was to be the *Scape-Goat*; with the Blood of that which was offered he sprinkled the Mercy-seat; on the other he laid both his Hands, and confessed over him the Sins of the People, putting them upon the Head of the Goat, and sent him away by the Hand of a fit Man into the Wilderness. And thus the Apostle, in his Epistle to the *Hebrews*, represents our *Saviour* to have been our *High-Priest*,

and on his Passion-Day to have offered the *Sacrifice of himself*, to have borne our *Sins in his own Body*, and with his own Blood to have entered into the *Holy Place* not made with Hands, and to have appeared as before the Mercy-seat in the *Presence of God* for us. Heb. ii. 17. ix. 26, 24.

Q. *How was this Day of* Atonement *observed among the People?*

A. While the Expiation was making in the Temple at *Jerusalem*, the *Jews*, wherever they resided, fasted the whole Day, and afflicted their Souls from Evening to Evening; and *whatever Soul it was that was not afflicted in that same Day, he shall be cut off from among his People.* And this Affliction of their Souls was not only by *Fasting*, but by all other Demonstrations of Grief and Abhorrence of their Sins. They watched most Part of the preceding Night, which they spent in Prayer; early before Sun-rising they met in their *Synagogues*, and passed the Day in public Exercises of Devotion; they were dismissed with the solemn Benediction of the Priests who were present. And except the Day was employed after this Manner, they were not to expect any Benefit from the Sacrifice which was then offered. Lev. xxiii. 29, 32. Buxt. Syn. Jud. c. 25.

Q. *Did the* Practice *of any Christians upon* Good-Friday, *bear any Conformity with that of the* Jews *upon their Day of* Atonement?

A. In the *Western* Church, on *Good-Friday*, the holy *Priests* made our Saviour's *Sufferings* the Subject of their Discourses to the People, whom they instructed upon that Occasion in the *Mysteries* of our *Redemption;* and all the People, except such as were excused by Age or Sickness, were bound to fast the whole Day, till the *Priest*, towards Evening, with a loud Voice, did proclaim public Absolution; and this upon the Penalty of being excluded from the *Lord's Table* at *Easter*. The Design whereof was, that by this outward Testimony of their true Repentance for their Sins, and by the Benefit of priestly Concil. Tolet. iv. c. vi. vii.

Absolution, they might be the better fitted to *solemnize* the *Grand Festival* of our Saviour's *Resurrection*, and to eat the Christian *Passover*.

Q. *But our* Messias *being* God *as well as* Man, *how could he suffer, since the* Divine Nature *is not subject to any sense of Misery?*

A. Our *Blessed Saviour* suffered only in his human Nature, that Nature of Man which he took upon him; but since it was united to the *Divine Nature*, and that there was a most intimate Conjunction of both Natures in the Person of the Son, there did from thence result a true, proper Communication of Names, Characters, and Properties; so that the very *eternal Son of God* may rightly be said to have suffered whatsoever the Man *Christ Jesus* endured in the Flesh for Sinners, because the Properties of each Nature separate may reasonably be affirmed of that Person in whom the two Natures are united.

Q. *What may we learn from the* Commemoration *of Christ's* Sufferings?

A. The great Evil of Sin, which we are apt to make so light of, and yet God incarnate was made a Sacrifice to deliver us from the Guilt of it. The infinite love of our dear Redeemer, who suffered such bitter Torments and inexpressible Anguish, to purchase eternal Salvation for us. That the good Things of this Life are not so valuable, nor the Evils of it so considerable as we are apt to imagine, when the best Man that ever lived was so destitute of the common Comforts and Conveniencies of human Life, and shared so largely in the Afflictions and Sufferings of it. That the Favour of God is not to be measured by outward Prosperity in this World, nor his Wrath and Indignation to be concluded from temporal Afflictions, since the greatest Sufferer that ever was, was the dearly beloved Son of God. To testify the Power of *Christ's* Death, by crucifying the old Man, and destroying the whole Body of Sin; not glorying, save in the Cross of *Christ*, by which the World is crucified unto us, and we unto the

World. To bear the Calamities of this Life with Patience and Resignation to the Will of God, and not to murmur and repine that we suffer what we have so highly deserved, when our Saviour, who was perfectly innocent, endured much greater upon our Account. Not to despond under the sharpest Trials, from a sense of our own Weakness, because our Saviour hath purchased for us the Gift of his holy Spirit, a most powerful Principle of Resolution; and is himself touched with a Feeling of our Infirmities, having been in all Points tempted like as we are, yet without Sin. To make all the Returns we are able of Love and Gratitude. To sacrifice all that is dear to us for the Defence of his Truth, and the propagation of his Glory and Honour in the World, to extend our Charity to all Mankind, our Enemies as well as Friends; for while we were Enemies to God, *Christ* died to obtain Peace and Reconciliation for us.

THE PRAYERS.

I.

For all Christians.

ALMIGHTY God, I beseech thee graciously to look upon thy Family, for which our Lord *Jesus Christ* was contented to be betrayed, and given up into the Hands of wicked Men, and to suffer Death upon the Cross; and receive, I humbly beseech thee, the Supplications and Prayers I offer before thee, for all Estates of Men in thy holy Church; that every Member of the same, in his Vocation and Ministry, may truly and godly serve thee, through our Lord and Saviour *Jesus Christ*, who now liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

II.

For the Imitation of Christ's Example.

ALMIGHTY and everlasting God, who of thy tender Love towards Mankind, hast sent thy Son our Saviour *Jesus Christ*, to take upon him our

Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; mercifully grant that I may both follow the Example of his Patience, and also be made Partaker of his Resurrection, through the same *Jesus Christ* our Lord. *Amen.*

III.

For the Conversion of Infidels and Heretics.

O MERCIFUL God, who hast made all Men, and hatest Nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted and live; have Mercy upon all *Jews, Turks, Infidels* and *Heretics,* and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them Home, blessed Lord, to thy Flock, that they may be saved among the Remnant of the true *Israelites,* and be made one Fold under one Shepherd, *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without End. *Amen.*

IV.

Bp. *Kenn,* Thanksgiving for *Christ's* Sufferings.

O THOU my crucified Saviour, Glory be to thee for causing thy Sufferings to be registered in the Gospel; there I have read and remember the Wonders and Triumphs of thy Almighty Love, for which I will always adore and praise thee.

I remember, O gracious Lord, how thou, who thoughtest it no Robbery to be equal with God, wast made in the Fashion of frail Man, of the vilest and most contemptible of Men: for thou tookest on thee the Form of a very Servant: I remember how many Reproaches and Contradictions, Blasphemies, and Persecutions, thou didst endure from a wicked and perverse Generation; and all this to save us sinful Men.

I remember, O gracious Lord, how thou didst endure a most bitter Agony, and didst sweat as it were great Drops of Blood falling to the Ground;

how thou, who art God above all, blessed for ever, wast treacherously betrayed and apprehended, and bound as a Malefactor, set at nought by *Herod* and his Men of War, denied by *Peter*, forsaken by all thy Disciples; and all this to save us sinful Men.

I remember how thou, O God of Truth, wast accused by false Witnesses; how thou, whom all the Angels adore, wast blindfolded and buffetted, mocked and spit upon, stript naked and scourged, and all this that we might be healed by thy Stripes, and to save us sinful Men.

I remember, Lord, how thou, that art the great Judge of Heaven and Earth, wast thyself dragged to the Judgment Seat, and condemned; how thou, O King of Heaven, was crowned with Thorns, and oppressed with the Weight of thy own Cross; and all this to save us sinful Men.

I remember, O blessed Saviour, how thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death; how thy Hands and Feet were nailed to a Cross; how thou wast crucified between two Thieves, and numbered with the Transgressors; how thou hadst a Portion given thee, to imbitter thy very last Gasp; and all this to save us sinful Men.

I remember, O gracious Lord, how, when thou wert hanging on the very Cross, thou wast scoffed at and reviled: how infinitely then thou wast afflicted and bruised for our Transgressions, when the Iniquities of us all were laid upon thy Shoulders; how thou didst then express an Anguish greater than all the Torments of thy Crucifixion, when thou didst cry out, *My God, my God, why hast thou forsaken me?* And how thou didst at last give up the Ghost, and die thyself, that we might live.

Was there ever any Sorrow like that which my Lord and my God endured for me? Was there any Love like to that Love my Lord and my God has shewed to me? O my Saviour, with all my Heart I love and adore thine infinite Love and Benignity to Sinners; with

all my Heart I lament and detest the Hatred and Outrage of Sinners to thee. Instil, O my God, penitential love into my Soul, that I may grieve for my Sins, which grieved thee; that I may love thee for suffering for us Sinners, who occasioned all thy Griefs. O may I always love thee! O may I never grieve thee more! By the love of thy Cross, O *Jesus!* I live; in that I will only glory; that above all Things will I study; that above all Things will I value: By the Love of thy Cross I will take up my Cross daily, and follow thee; I will persecute, and torment, and crucify my sinful Affections and Lusts, which persecuted, tormented, and crucified thee; and if thy Love calls me to it, I will suffer on the Cross for thee, as thou hast done for me.

How illustrious and amiable were thy Graces amidst all thy Sufferings! O thou afflicted *Jesu!* I admire and love thy profound Humility! unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, compassionate Love of Souls, and perfect Charity to thy Enemies. Give me Grace to tread in thy Steps, and conform me to thy divine Image; that the more I grow like thee, the more I may love thee, and the more I may be loved by thee. *Amen,* Lord *Jesus, Amen.*

CHAP. V.

EASTER-EVE.

Q. *WHAT* Fast *doth the Church this Day celebrate?*

A. The great *Vigil* of our *Saviour*'s Resurrection, when he lay in the Grave and descended into the State of the Dead; when there was a real Separation of his Soul from his Body, whereby he was properly and truly dead: which State of his lowest Humiliation the primitive Church always observed

with rigorous Fasting, even in that Age when *Saturday* was otherwise kept as a Festival, and in respect to the *Jewish* Converts, honoured with all the Solemnities of Religion over all the *Eastern* Church, as well as in some Parts of the *Western*.

Q. *How was* Christ buried?

A. According to what was predicted concerning the *Messias*, our Saviour made *his Grave with the Rich;* for *Joseph* of *Arimathea*, a rich Man, who was himself a Disciple of the blessed *Jesus* begged the Body from *Pilate*, and wrapped it in a Linen Cloth, and put it in his own new Tomb, which he had hewn out in the Rock; which was shut up with a great Stone and made secure by the *Jews*, by sealing the Stone, and setting a Watch. All these Circumstances do not only manifest the Reality of our Saviour's Death, but tend to make his Resurrection more evident. Isa. liii. 9. Mat. xxvii 57, &c.

Q. *How did the* Ancient *Church observe this* Vigil?

A. It was celebrated with more than ordinary Pomp, as *Nazianzen* relates, with solemn Watchings, with Multitudes of lighted Torches, both in their Churches and their own private Houses, and with the general Resort and Confluence of all Ranks, of Men, both Magistrates and People. At *Constantinople*, *Eusebius* tells us, it was observed with most magnificent Illuminations, not only within the Churches but without. All over the City there were set up lighted Tapers, or rather Pillars of Wax which gloriously turned the Night into Day, which they designed as a Fore-runner of that great Light, even the *Sun of Righteousness*, which next Day arose upon the World. Naz. Orat 2. in. Pasch. Euseb. Vit. Const. lib. iv. c. 22.

Q. *How were the* Christians *employed upon this* Vigil?

A. As the Day was a strict *Fast*, so the *Vigil* continued at least till Midnight, the *Congregation* not being dismissed till that Time; it being the *Tradition* of the Church, that our *Saviour* rose a little after Midnight. But in the *East* the *Vigil* Hieron in. Mat. c. xxv. Const. Ap. 1. 3. c. 15. 19.

lasted till the Cock-crowing, the Time being spent, say the *Apostolical Constitutions* in reading the Law and the Prophets in expounding the Holy Scriptures, and in baptizing the *Catechumens*. In the *Latin* Church the Water for the Font is blessed on this Day, and reserved for the Use of the Persons to be baptized the Year following, which Custom is a shadow of the ancient Usage; for on *Easter-Eve* were the *Catechumens* baptized by the Bishop himself, if present; *Easter* being one of the chiefest Times appointed by the Church for baptizing *Adult* Converts: Children and Sick Persons being baptized at all Times.

Ib. c. xvi. 17, 18. Rupert. de Div. Offic. c. xxxv.

Q. *Must we pass through the Gate of* Death *before we can attain that Happiness* Christ *hath purchased for us?*

A. It is appointed for all Men once to die; and though our blessed *Saviour* hath conquered Death in depriving it of its power to hurt those that are his faithful Servants, yet he hath not exempted us from the Laws of Mortality, but hath made Death a necessary passage to the Attainment of eternal Happiness.

Q. *What ought then to be the great* Concern *of a serious Christian?*

A. To fit and prepare himself for a holy and happy Death, in which he ought to use the greater Care and Caution, because a Mistake in this Matter is irrecoverable, and never to be retrieved. We can die but once, and eternal Happiness or eternal Misery must be the consequence of it. And happy is that Man whose Mind is so well fortified, as to be able to meet the *King of Terrors* not only without Fear, but with some Degree of Comfort and Satisfaction.

Q. *Wherein appears the* Wisdom *of* preparing *ourselves for a* happy Death?

A. In that it is securing the *mighty* and important *Business* for which we were sent into this World, in respect of which all the other *Labours* of

Life are mere *Trifles*. For to bestow our chief Care and Pains upon Matters of the greatest *Consequence*, was always esteemed a main Point of *Wisdom* and *Prudence*, and a *Neglect* of this Kind is justly branded with the character of the utmost *Folly*. Since therefore *Death* will certainly translate us to endless *Joys*, or consign us to everlasting *Torments*, nothing can be wiser than to take such Measures as may secure the one and prevent the other. This Method will give the truest Relish to all the *Blessings of Life* and prove the best Preservative against the *Terrors* and *Apprehensions* of our great Change; the anxious Fears whereof proceed not so much from Death itself, as from the Consequences of that *unchangeable State* in which it fixes us. And though *Reason* may reconcile us to it as we are men, yet *Religion* alone can make it comfortable to us as we are Christians.

Q. *What is the best* Preparation for Death?

A. The constant Exercise of Piety and Virtue in the whole Course of our Lives, is the only Armour that is Proof against the Attacks of that dreadful Enemy to Nature. And Men strangely delude themselves, that depend upon any other Method than that of *keeping a Conscience void of Offence towards God and towards Men*. Acts xxiv 26.

Q. *But since the Practice of Religion consists in several Particulars, what is the* first Thing *necessary to* prepare *us for a* happy Death?

A. In order to make Death safe and happy, we must *reconcile ourselves to God by a sincere and hearty Repentance*. The *Sting of Death is Sin*, and a Mind loaded with Guilt is not only incapable of the Happiness of the next World, but excluded from it by the solemn Declaration of God, who is Truth itself; so that except we repent, we shall certainly perish. Repentance, therefore, must be the first Step we should make, if ever we design to die well; which we should immediately apply ourselves to, lest Sickness and Death should overtake us, before

we have accomplished so necessary a Work; for, though a Death-bed may be a proper Season to renew our Repentance, and to trim our Lamp, yet it is the most unfit Time to begin it; and it then very rarely, if ever takes Effect

Q. *What is farther necessary to* prepare *us for a* happy Death?

A. To set our House in Order by a prudent and pious Disposition of our worldly Concerns. Now that this may be done wisely, requires Time and Consideration, and therefore cannot so well be dispatched in our last Moments, when our Minds are disordered, our Bodies oppressed with Pain and Sickness, and when we run the Hazard of being imposed upon by those who, out of Interest, officiously attend us. And though we should in some Measure be free from these Inconveniences, yet the little Time we shall then have to live, is too precious to be consumed about Trifles. So that, except we make our Wills in the Days of our Health, that Matter may possibly never be performed, or after such an imperfect Manner as to convey Strife and Contention to our Posterity, and at best to give great Trouble and Disorder to ourselves, when we are least able to bear it. It requires Thought and Consideration to dispose of our Estates in a Christian Manner, to give Children their fitting Portions, to acknowledge the Kindness of our Friends, to reward the Services of our Dependents, and to make Distributions for the Poor and Needy; and all this in so clear a Manner, that no Differences or Law Suits may arise among those we leave behind us. To this Purpose the *Church* hath wisely directed the *Minister* when he attends the *sick Person*, if he hath not disposed of his Goods to admonish him *to make his Will, and to declare his Debts, what he owes, and what is owing to him, for the better discharging of his Conscience, and the Quietness of his Executors;* withal acknowledging, *that Men should often be put in Remembrance to take Order*

The *Rubric*, in the Visitation of the Sick.

for the settling their temporal Estates whilst they are in Health.

Q. *What is still farther* necessary *to make us* die *with* Comfort *and* Satisfaction?

A. *To wean our Affections from the Things of this World;* for our Sorrow and Concern to part with them will bear a Proportion to the Love and Esteem wherewith we have enjoyed them; and to be separated from Objects upon which we have fixed our Hearts, must be attended with great Uneasiness. We should therefore accustom ourselves to resign freely to God, what Death will snatch from us by Force; and gently to untie those Knots which fasten us to the World, that we may have less Pain when they are entirely broken. The Practice whereof consists in being less concerned for the Things of the Body, and all bodily Enjoyments; to expect, with Resignation to the Will of God, the Success of our temporal Affairs; to suppress all ambitious and covetous Desires; to retrench sometimes the Use of lawful Pleasures; to abound in Works of Charity; to be ready to part with what we love most, when God thinks fit, and to bear all Losses and Afflictions without murmuring, that with St. *Paul* we may be able to say, *we die daily;* not only because the Time of our Death is every Moment approaching, but also because we find daily less Fondness for Life, less Earnestness for Trifles, less Desire of Glory, less Eagerness for Profit, and less Concern for whatever the World most esteems. 1 Cor. xv. 31.

Q. *What farther Care should we exercise about* Preparation *for* Death?

A. We should *use great Circumspection about the spending our Time,* which is the precious Talent entrusted to us by God, to fit and prepare our Souls for a happy Eternity; and ought not to be consumed in impertinent Visits, nor to be squandered in vain Diversions, nor to be loitered away in unaccountable Sloth, as if Mirth and doing nothing were the Business of Life. Wherefore if we are

settled in a Calling, let us manage it with Justice and Diligence, always remembering we have a Christian Calling of greater Importance; if we are not engaged in the World, let us chuse such Circumstances as we shall most approve in a dying Hour; if we have great Estates, and the Advantages of Power and Understanding, let us look upon ourselves as under great Obligations to spend our Time well; because in such Circumstances there is greater Capacity and Leisure to attend the Good of others as well as the Salvation of our own Souls. In order to this, we should frequently reflect upon the great Business we have to do in this World, and the uncertain Time that is allotted to the Performance of it; so that if we neglect what is in our Hands, we may never be trusted with another Opportunity; and let our Zeal be never so great, when we come to die, we shall wish we had done more.

Q. *What will give us particular* Comfort *upon a* Death-bed?

A. Works of Mercy and Charity; because such Actions are the best Proof of our Sincerity and Religion, and are an Evidence that we can part with what is generally esteemed dearest in this World, for the Sake of that God whom we worship. Shewing Mercy to the Poor, perfects our Repentance, and entitles us to the Mercy of God, when we shall stand most in need of it. The Scrutiny at the Day of Judgment will be, Whether we have fed the Hungry, clothed the Naked, relieved the Stranger, and ministered to the Sick, and those that are in Prison? and what we in this Kind do to the poor Members of *Christ*, is reckoned as done to himself.

Mat. 24. 25, &c.

Q. *Wherein consists our* immediate Preparation *for Death?*

A. In *bearing our Sickness, that precedes it, with a true Christian Frame and Temper of Mind,* with great Patience under our Sufferings, and Resigna-

tion of Mind to the Will of God; with a firm Truth and Dependence upon his infinite Wisdom and Goodness; and with thankful Acknowledgments of those Mercies with which he allays the Sorrows of our Distemper, and lightens the Burden we labour under. Which Acts of our Mind should be frequently expressed in our Addresses to God, whose Grace and Assistance we should constantly implore, to enable us, in this Time of Trial, to discharge the Duty of good Christians.

Q. *Wherein consists the Exercise of* Patience *upon a* Sick-bed?

A. In carefully restraining all Murmurings against God, or any Discontent, by reason of what he lays upon us. In watching against all the Temptations to Anger, as the Mistakes and Inadvertencies of our Attendants, the unseasonable Kindness of our Friends, the Disagreeableness of our Medicines, and the Preparation of our Food. In curbing anxious Fears of worse that may happen: And in being content to wait God's Time for our Deliverance.

Q. *Wherein consists the Exercise of* Trust *in* God *upon a* Sick-bed?

A. In quieting our Minds under the Apprehension of future Evils, by considering that we are in the Hands of a good God, who will lay no more upon us than we are able to bear; and who will in his due Time either remove what afflicts us, or give us Strength to endure it in such a Manner that it may contribute to the Improvement of our Virtue, and the Increase of our Happiness. And that, however destitute, we leave our nearest Relations as Wife and Children, yet that they are under the Protection of his Providence, whose blessing is the richest Portion, and without which the best human Provision is no Security.

Q. *Wherein consists the Exercise of* Resignation *upon a* Sick-bed?

A. In resting fully assured that what God chuses for us is much better than what we could wish for ourselves. In embracing our Sickness and our Pains as Correctives of our past Follies, and as proper Methods for our Growth in Grace. In being contented to refer the Continuance and Event of our Sickness to God's good Pleasure, because his infinite Wisdom knows the best Season for our Deliverance; and as he first put us into the World, so he is fittest to judge when we should go out of it.

Q. *How may we exercise* Thankfulness *upon a* Sick-bed?

A. By acknowledging that we suffer less than we deserve, and that our Sufferings are needful to recover us to a right Mind, being designed by God to do us that Good, and to bring us to that Sense of him and ourselves, which perhaps nothing else would have done. By owning those frequent Allays God gives to our Sorrows, and those great Helps and Supports we receive under them, from the Advantage of our Friends, good Attendance, fitting Medicines and all other Conveniences of Life. For in the worst Condition, if we turn our Prospect upon the best Part of it, we shall find Reason to own God's Mercy; and in the best Estate if we always dwell upon what is grievous, we shall be too apt to make Complaints.

Q. *How ought we to exercise our* Devotion *on a* Sick-bed?

A. By desiring the Assistance of a *spiritual Guide* to offer up our Prayers, and to support our Weakness with the most comfortable *Viaticum* of the blessed Sacrament. By spiritualizing all Accidents of our Sickness, making them a Rise for pious and devout Thoughts, which may be sent up in frequent Ejaculations to God, who alone can be our Comfort, under all our Distress. By imploring his Blessing upon all the Means we use for our Recovery, and by offering to him, all the Pains

we endure, as what we are more willing to suffer than to offend him.

Q. *Wherein consists the* Happiness *of the* Death *of the* Righteous?

A. Not in any Freedom from *painful* and *noisome Diseases;* nor in any Exemption from sudden and unforeseen Accidents and Dangers, which often bring the Righteous as well as the Wicked to their Graves. For we see *Lazarus,* for whom was prepared a Retreat in *Abraham*'s Bosom, had his Body full of Sores, and ended his Life in a miserable and forlorn Condition: while the *rich Man,* whose Luxury had kindled for him inextinguishable Flames, only grows sick and dies. Thus the blessed *Martyrs* expired in *Flames,* and upon *Racks,* while their cruel *Persecutors* died in their Beds. So that this Happiness of the good Man's Death must be distinguished by the Temper and Disposition of his Mind, and is founded on a well-grounded Hope and comfortable Expectation of a blessed Immortality, through the Merits of *Christ*'s Death, promised to his sincere though imperfect Obedience. This makes him contented to quit that Body which he hath always mortified, and to leave this World as a strange Land, where he hath been detained a Captive. Luke i. 19, 20.

Q. *What* Method *may be taken to make ourselves expert in all the* devout Acts *of a pious Soul upon the Approach of* Death?

A. To set apart some Time in our Retirements to fit and prepare ourselves for Death, by a solemn Exercise of all such Virtues as we shall then stand most in need of; that we may not be at a Loss to perform them when we shall be in a weak and languishing Condition: I think the Evenings of such *Sundays* and *Festivals* whereon we receive the blessed Sacrament, may properly be dedicated to this Purpose. So that when we really come into the Confines of Death, our Minds may be stored with devout Thoughts, and may readily express

themselves in those pious Acts which we frequently exercised upon such a Prospect.

THE PRAYERS.

I.

For a happy Eternity.

GRANT, O Lord, that as I am baptized into the Death of thy blessed Son our Saviour *Jesus Christ*, so by continual mortifying my corrupt Affections, I may be buried with him, and that through the Gate and Grave of Death, I may pass to a joyful Resurrection, for his Merits, who died and was buried, and rose again for us, thy Son *Jesus Christ* our Lord. *Amen.*

II.

Doctor *Whichcot.* For a happy Death.

HELP me, O God, so to order my Conversation in the World, so to govern my Spirit, and to lead such a Life, upon which I may safely die. And superadd this to all the Grace and Favour thou hast shewn me all along in Life, not to remove me hence, but with all Advantage for Eternity when I shall be in a due Preparation of Mind, in a holy Disposition of Soul, in a perfect Renunciation of the Guise of this mad and sinful World; when I shall be entirely resigned up to thee my God; when I shall have clear Acts of Faith in God by *Jesus Christ*, high and reverential Thoughts of thee in my Mind, enlarged and inflamed Affections towards thee. And when I come to leave the World, afford me such a mighty Power and Presence of thy own good Spirit, that I may have solid Consolation in believing, and depart in the Faith of God's Elect. That I may cheerfully follow thee into the State on the other Side of Death, of which thou hast given so great an Assurance by the Resurrection of our Lord and Saviour *Jesus Christ;* who hath brought Life and Immortality to Light by the Gospel, and who hath promised to change these our vile Bodies, that they may be fashioned like unto

his glorious Body, according to the Working of his mighty Power, by which he is able to subdue all Things unto himself; to whom with thee, O Father, and Holy Ghost, be all Honour and Glory, World without End. *Amen.*

III.

GRANT, O Lord, that I may end my Life in thy Fear and Favour, and receive my Death, whenever it shall approach, not as my Curse, but as my Deliverance; as a Rest from my Labours, and an Entrance upon a Life without Trouble, and without Sin. Remember not against me my manifold Follies, but let them all be done away by thy Mercies, and my blessed Saviour's Merits, and my own true Repentance; that I may come to my last Change without Guilt, and foresee its near Approach without Fear or Impatience. And enable my Soul to strip itself of all fleshly Affections before it leaves my Body, and to be of like Mind and Disposition with the holy Angels, and beatified Spirits, before it goes to keep them Company. And in my last Trial bless my Sick-bed with the Benefit of a spiritual Guide, and with an Opportunity of receiving the Sacrament of the Body and Blood of *Christ;* that the Strength of that heavenly Food may cheer my fainting Spirits, and carry me with Joy to my Journey's End: Make me then to watch all Opportunities of renouncing my own Will, and resigning myself to thine; and of shewing forth Devotion of Spirit, holy Obedience, Patience, Faith and humble Confidence in thee; and exercise the same diligently, as my last Labours for Immortality, and for securing thy everlasting Mercy, through *Jesus Christ* our Lord. *Amen.*

Mr. *Kettlewell.* For Preparation for our last End.

IV.

STRENGTHEN me, O God, in my last Agonies, and as my Strength decays, let my Pains wear off. But when my Strength fails, let not my Faith

For Assistance at the Hour of Death.

fail; even in Death enable me to trust in thee. Deliver me from all violent Disorders of a troubled Fancy, or painful Delusions of my ghostly Enemy. Oh! let him not be able to disturb and terrify me, or any Way prevail against me. Have me in thy Custody, O holy Father! for *Nothing can take me out of thy Hands;* give thy holy Angels Charge to stand about me, to guard and receive my Soul at my Departure, and to conduct and carry it to the blessed Receptacles of Rest and Peace. If it be thy gracious Will, O Lord, make my Pains short, and my Death easy; at least not extremely tedious or grievous to me. But if thou hast otherwise ordered, thy blessed Will be done; only give me Patience to bear them, and spiritual Comforts under them, and at thine own Time make my Death my Passage to a joyful Resurrection to a blessed and eternal Life, through *Jesus Christ* our Lord. *Amen.*

CHAP. VI.

ROGATION DAYS.

Q. *WHAT* Fast *doth the Church observe at this Season?*

A. The Fast of the *Rogation* Days, which are the *Monday, Tuesday* and *Wednesday* before *Holy Thursday,* or the *Ascension* of our Lord.

Q. *Why are they called* Rogation *Days?*

A. From the extraordinary Prayers and Supplications, which, with Fasting, were at this Time offered to God by devout Christians. The *Latins* called them *Rogations,* and the *Greeks, Litanies.* In these Fasts the Church had not only a Regard to prepare our Minds to celebrate our Saviour's *Ascension* after a devout Manner, but by fervent Prayers and Humiliation to appease God's Wrath, and deprecate his Displeasure so that he might avert those Judgments which the Sins of a Nation deserved, that he

might be pleased to bless the Fruits with which the Earth is at this Time covered, and not pour upon them those Scourges of his Wrath, Pestilence, and War, which ordinarily begin in this Season.

Q. *When were these* Rogation *Days established in the Church?*

A. The Use of these earnest Supplications for the Mercy of God, which were called *Litanies*, was very early practised in the Christian Church, the Pattern whereof we have in Scripture appointed by God himself in a Time of general Calamity; and such *Supplications* are thought to be suggested by St. *Paul* in those several Kinds of public Prayers, which he enjoins to *Timothy*. But this Season, before our Lord's Ascension, for *Litanies* and *Rogations*, was fixed by *Mamertus*, Bishop of *Vienne*, about the Middle of the *fifth Century*, upon the Prospect of some particular Calamities that threatened his Diocese. Some few Years after, this Example was followed by *Sidonius*, Bishop of *Clermont*; and, in the Beginning of the *sixth Century*, the first Council of *Orleans* appointed that they should be yearly observed.

Joel ii. 17.

1 Tim. ii. 1.

Le Comte Annal. Eccles. Fran. Tom. 1. p. 285, 286.

Q. *Wherein consists the* Piety *of this* Institution?

A. In that it testifies our Dependence upon God, in those Expectations we entertain of temporal Happiness. And in that we acknowledge all second Causes are entirely at his Disposal; and that the solemn Repentance and earnest Prayers of a Nation, are the most effectual Means to appease God's Wrath, and avert public Evils. For thus we find in the Old Testament, among the People of God, that his Providences were suited to their Manners, and they were constantly prosperous or afflicted, as Piety and Virtue flourished or declined among them. And the crying Sins of a Nation cannot hope to escape public Judgments, unless they be prevented by a general Repentance and Humiliation; it being only in this Life that public

Bodies and Communities of Men, as such, are liable to Punishment.

Q. *What was the* Service *enjoined upon those* Days?

A. At the *Reformation*, when all *Processions* were abolished, by Reason of the Abuse of them, yet for retaining the Perambulation of the Circuits of Parishes, it was enjoined, that the People shall once a Year, at the Time accustomed, with the *Curate* and substantial Men of the Parish, walk about the Parishes as they were accustomed, and at their Return to Church make their *Common Prayers*. Provided that the *Curate*, in their said common Perambulations, used heretofore in the Days of *Rogations*, at certain convenient Places, shall admonish the People to give Thanks to God, in the beholding of God's Benefits, for the Increase and Abundance of his Fruits upon the Face of the Earth, with the saying of the 103 *Psalm;* at which Time also the same Minister shall inculcate this and such Sentences, *Cursed be he that translateth the Bounds and Doles of his Neighbour.* Injunct. *Q.* Eliz. 18, 19.

Q. *But since all Christians own the great and wonderful* Efficacy *of* Prayer; *let me know wherein the* Nature *of* Prayer consists?

A. Prayer is the *Address of the Soul to God,* and the *Ascent of the Mind towards Heaven;* which receive different Names according to those various Subjects the Mind is employed upon in such Addresses. When we bewail our particular Sins with Sorrow and full Purposes of Amendment, it is called *Confession;* when we implore God's Mercy, and desire any Favour from him, *Petition;* when for the averting any Evil, *Supplication;* when we express a grateful Sense of Benefits received, *Thanksgiving;* when we acknowledge and adore the Divine Perfections, *Praise;* when we beg any Thing for others, it is styled *Intercession.* So that in all these Acts we have the great Honour to be admitted into God's

Presence, and to treat with him about those Things which chiefly concern our own Happiness, or that of our Neighbours.

Q. *But since God knows all Things, and being infinite in Goodness is* ready *to supply us, how doth it appear* necessary *to make such* Addresses *to him?*

A. Prayer is necessary, as it is one of the highest Acts of religious Worship, whereby we acknowledge God's infinite Perfections, and own our entire Dependence upon him; that he is the Fountain of all Goodness, and that we are nothing but Weakness and Imperfection. Besides, God hath established it as a Means, whereby we are to obtain whatever we want in Relation to our Souls and Bodies; we are to *ask* before it shall *be given*, we must *seek* before we *shall find*, we must *knock* before it will be *opened unto us*. And he hath promised the Assistance of his *Holy Spirit* to help us in the Performance of our Prayers; and hath appointed his *Son* to intercede by Virtue of his Merits for their Acceptance. So that a Man must be very *Atheistical*, that forbears paying the great Creator this Homage that is due to him; or very careless of his *Salvation*, that neglects such admirable Means for the effecting it.

Mat. vii. 7. Rom. viii. 26. Heb. vii. 25.

Q. *What hath been the* Practice *of the* World *in this Particular?*

A. The most barbarous Nations, as they have owned the Being of a God, so have they always expressed their Respect and Reverence of a Deity, in making Addresses to him. And thus much was imported by their offering Sacrifices, that God was the great Sovereign of the Universe, that all good Things came from above, and that from his Bounty alone they could expect a Supply of their Wants. In all Ages, good Men have in this Manner constantly exercised their Devotion, and have exposed themselves to the utmost Dangers and Hazards, rather than neglect their Duty in this Kind; nay, the blessed *Jesus* thus testified his Obedience and Submission, his Love and Humility; he often went

into the Places of public Worship, and frequently retired all alone, and spent whole Nights in the Exercise of Prayer.

Q. *What ought we to* pray *for?*

Mat. vi. 33. A. In the first Place, we ought to *seek the Kingdom of God, and his Righteousness,* all those Things that are necessary to our Salvation: That God would be pleased to illuminate our Understandings with the Knowledge of Divine Truths: That he would pardon our Sins, strengthen our Resolutions of better Obedience, and assist us to overcome Temptations, and, by the Help of his Spirit, enable us to walk in his Ways all the Days of our Lives: That as to this World, he would be pleased to supply us with such a Share of the good Things of it, as may be most agreeable to his Will, and answer the Ends of his universal Providence, and may most conduce to our eternal Welfare.

Q. *What* Encouragement *have we to beg the* Supply *of our* spiritual *and* temporal *Wants?*

A. The infinite Goodness of the divine Nature, always ready to exert and communicate itself to capable Subjects, and that universal Providence whereby God governs the World, are sufficient Motives to prevail upon us to approach the Throne of his Majesty. But lest his Greatness, and the Sense of our own Unworthiness, should make us afraid, and keep us at a Distance, God hath been graciously pleased to excite us to the Performance

Psal. cxlv. 18. lxxxvi. 5. Mat. xxi. 22. of this Duty, by Promises of Success; *that he will be nigh to all those that call upon him:* That he is *ready to forgive, and plenteous in Mercy to all that call upon him: That whatever we shall ask in Prayer, believing, we shall receive.*

Q. *Upon what* Conditions *hath* God *promised to hear our* Prayers?

1 John v. 14. iii. 22. A. *The great Confidence of our being heard* must be laid in *asking according to his Will,* and in soliciting his Favour upon such Terms as he hath promised to grant it. Which implies, that when we beg

Pardon for our Sins, we must resolve to forsake them; for the *Prayer of the Wicked is an Abomination to the Lord:* That we be ready to forgive those that trespass against us, because it is the *merciful Man shall obtain Mercy:* That when we ask for any Virtue, we must be sure diligently to seek and endeavour after it: That when we crave the Help of divine Grace, we must be ready to co-operate and concur with it; *for to him that hath shall be given; and from him that hath not, shall be taken away even that which he hath:* That when we pray for any temporal Blessings, we take all prudent and lawful Means to acquire them, and resign ourselves entirely to the Wisdom of his Providence, to give such Success to our Endeavours, as he shall think most conducing to our Salvation and the Good of others: And that all these Petitions for spiritual and temporal Wants, be offered to God through the Merits and Mediation of *Jesus Christ* only.

Prov. xxviii. 9. Mat. v. 7. Mark iv. 25.

Q. *In what Manner ought we to* pray?

A. With such *Lowliness of Mind,* such *reverent* and *serious Deportment,* as may plainly testify the Respect and Veneration we have for God's infinite Majesty. With that *Intenseness and Application of Thought* as to engage our Hearts as well as our Lips in his Service. With *such Fervency of Affection,* and such a Measure of Importunity, as may show how desirous we are of the Mercy we request, and how highly we value and esteem what we ask for. With such a *Faith* as consists in firmly believing we shall receive the good Things we desire, when we have performed those Conditions upon which God hath promised to bestow them. To all which we must add *Constancy and Perseverance;* taking all Opportunities for it, and spending much Time in this Duty, than which none of all the Duties enjoined by the Christian Religion will turn to a better and more comfortable Account, if our Hearts and Lives be but answerable to our Prayers.

Q. *Is it possible to avoid all* wandering Thoughts *in Prayer?*

A. Considering the Frame and Constitution of our Natures, and the close Connexion there is between the Body and Soul, it is impossible but that when we are at our Prayers our Thoughts may be diverted, and our Intentions interrupted by the former Impressions of Study or Business. All we can do is to strive against these Distractions, to bewail this Weakness, and to compose our Thoughts to all that Seriousness our Temper and Circumstances will permit; to recall our Minds as soon as we perceive they run out upon other Objects, and immediately to throw away all such Thoughts as are foreign to our present Employment. What makes these Distractions criminal, is when we willingly entertain them, and indulge ourselves in thinking upon other Objects without Restraint; when we keep our unreasonable Passions under no Government, and when we take no Care to compose ourselves to a serious Temper, by considering in whose awful Presence we appear.

Q. *What* Prayers *are most* acceptable *to God, and most* necessary for us?

A. Those that are offered in *public Assemblies,* which have these Advantages above private Devotions, that God is most honoured and glorified by such Addresses, and a Sense of his Majesty is maintained in the World somewhat suitable to his most excellent Greatness and Goodness, when, by outward Signs and Tokens we publish and declare the inward Regard and Esteem we have for his divine Perfections: We do hereby declare ourselves Members of the Body of *Christ,* which is his Church; which we cannot be to any Purpose, without having Fellowship with God and one another in all Duties, of which Prayer and Praise are the chief. To such Assemblies our Saviour promises his special Presence, and hath appointed a particular Order of Men to offer up our Prayers in such Places.

We may expect greater Success when our Petitions are made with the joint and unanimous Consent of our Fellow Christians, and when our Devotions receive Warmth and Heat from their exemplary Zeal. Which Considerations should make all good Christians frequently attend the public Worship.

Q. *Is this* Obligation *sufficiently discharged by going to Church on* Sundays *and* Holy-Days?

A. It is to be wished, that all Christians were constant in attending the public Worship on *Sundays* and *Holy-days*, because it is likely it would dispose them to repeat such Exercises of Devotion with greater Fervency. But considering that among the *Jews* there was *a Morning and Evening Sacrifice* daily offered to God at the Temple; and that the Precepts of the Gospel oblige us to *pray always*, and to *pray without ceasing*, and that the ancient *Prophets* expressly declare that there should be as frequent Devotion in the Days of *Christ*, as there had been in former Times; that *Prayers shall be made unto him continually, and daily shall he be praised:* Considering these Things, I say as Prayer, the Christian Sacrifice should be offered Morning and Evening in public Assemblies; so they that have such Opportunities, and are not lawfully hindered, should endeavour so to regulate their Time, as to be able constantly to attend such a great Advantage to the Christian Life. And as those who have Leisure, cannot better employ it, so they must have but little Concern for the Honour and Glory of God, who neglect such Opportunities of declaring and publishing his Praise.

Luke xxi. 36. 1 Thess. v. 17. Psal. lxxii. 15.

Q. *Is* Family Prayer *a Duty incumbent upon him who is the* Master *of it?*

A. A Master of a Family being answerable to God for the Welfare of those Souls that are under his Care, I cannot well understand how a Sense of Religion can be maintained in such a Family, without the Exercise of daily Devotion in it, as such a Society. This is the best Method to

confirm and establish his Children and Servants in the Practice of their Christian Obligations, and an admirable Means to draw down the Blessings of God, when in a Body they daily acknowledge his divine Perfections, and supplicate his Favour for the Mercies they stand in need of. Nor may this Devotion be neglected at our Meals, for we ought to beg the Blessing of God upon those good Creatures provided for our Use, since it is by the *Word of God and Prayer* that they are sanctified to us. The Principles of natural Religion teach us thankfully to acknowledge the Benefits we receive; and this particular Instance of it hath sufficient Ground from the Example of *Christ* and his holy Apostles, all the *Evangelists* declared that our Saviour *blessed and gave Thanks before Meat;* the same St. *Luke* relates of St. *Paul;* and even St. *Paul* himself speaks of it, as the known Practice of the Church among Christians.

1 Tim. iv. 5.
Mat. xiv. 19.
Mark iv. 41.
Luke ix. 16.
John iv. 11.
Acts xxvii. 35.

Q. *Wherein consists the* Spirit *of* Prayer, *or when may we be said to pray by the* Spirit?

Rom. xiv. 6.

A. When we approach the Majesty of Heaven, with all such devout Affections and holy Dispositions of Mind, as are wrought in us by the powerful Assistance of the blessed Spirit. When we confess our Sins with hearty Sorrow and Shame, and with firm Resolutions of better Obedience. When we beg God's Mercies with a lively Sense of our own Wants, and with an entire Confidence in his infinite Goodness. When we resign our Wills to him, and depend upon the Wisdom of his Providence in all those temporal Blessings and Deliverances we expect from him. When we shew forth his Praise not only with our Lips, but in our Lives, by giving up ourselves to his Service. As for the Inspiration of the Matter, and the Expressions of our Prayer: that was an extraordinary Gift, only temporary, and long since ceased, and intended only, as other miraculous Gifts were, for the first Propagation of the Gospel.

Q. *What are the great* Advantages *of the* frequent *and* devout *Exercises of this Duty?*

A. The constant Exercise of *Prayer* is the best Method to get the Mastery of our evil Inclinations, and to overcome our vicious Habits. It preserves a lively Sense of our Duty upon our Minds, and fortifies us against those Temptations that continually assault us. It raises our Souls above this World, by making spiritual Objects familiar to them; and supports us under the Calamities and Crosses of this Life, by sanctifying such Afflictions. It leads us gradually to the Perfection of Christian Piety, and preserves that Union between our Souls and God, in which our spiritual Life consists. Without it, we in vain pretend to discharge those Duties that are incumbent upon us as Christians, or to prosper in our temporal Affairs, which must have God's Blessing to crown them with Success.

THE PRAYERS.

I.

ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine Ears to me, when I make my Prayers and Supplications unto thee; and grant that I may so faithfully ask according to thy Will, that I may effectually obtain the Relief of my Necessities, to the setting forth of thy Glory, through *Jesus Christ* my Lord. *Amen.*

For God's Acceptance of our Prayers.

II.

O GOD, heavenly Father, who by thy Son *Jesus Christ* hast promised to all them that seek thy Kingdom, and the Rigteousness thereof, all Things necessary to their bodily Sustenance; send us, I beseech thee, such seasonable Weather, as may preserve to our Use the kindly Fruits of

For temporal Blessings.

the Earth, and that in due Time we may enjoy them. I acknowledge, O Lord, that it is from thy Gift that the Rain doth fall, the Earth is fruitful, Beasts increase, and Fishes do multiply; and though for our Sins we have worthily deserved Scarcity and Dearth, and have justly exposed ourselves to be punished with great Sickness and Mortality, and to be delivered into the Hands of our Enemies; yet, for the Sake of thy blessed Son, and upon our own true Repentance, send us Cheapness and Plenty, healthful Seasons, Unity, Peace, and Concord: Deliver us from Lightning and Tempest, from Plague, Pestilence, and Famine, from Battle and Murder, and from sudden Death. Increase the Fruits of the Earth by thy heavenly Benediction, and grant that we, receiving thy bountiful Liberality, may use the same to thy Glory, the Relief of those that are needy, and to our own Comfort, through *Jesus Christ* our Lord. *Amen.*

III.

For averting Judgment.

O ALMIGHTY God, who in thy Wrath didst send a Plague upon thine own People in the Wilderness, for their obstinate Rebellion against *Moses* and *Aaron;* and also in the Time of King *David* didst slay with the Plague of Pestilence threescore and ten thousand; be merciful to thy sinful People, who have so many Ways provoked thy Wrath, that we are afraid of thy Judgments: Remember not, Lord, our Sins, nor the Sins of our Forefathers, but according to the Greatness of thy Mercies, think thou upon us for thy Goodness-sake. Turn us, O Lord, and so let thy Anger cease from us. Be favourable, O Lord, be favourable to thy People, who turn to thee in Weeping, Fasting, and Praying. Thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy. Spare thy People, good Lord, spare them, and let not thy Heritage be brought to Confusion. Hear us, O Lord, for

thy Mercy is great, and after the Multitude of thy Mercies look upon us, through the Merits and Mediation of thy blessed Son *Jesus Christ* our Lord. *Amen.*

CHAP. VII.

EMBER-DAYS IN WHITSUN WEEK.

Q. *WHAT* Fast *doth the Church observe at this Time?*

A. The Second Season of the *Ember-Days;* which are the *Wednesday, Friday,* and *Saturday,* after the Feast of *Pentecost; Trinity Sunday,* which immediately follows, being one of the stated Times for *Ordinations.*

Q. *What do you mean by* Ordination?

A. A Privilege peculiar to the Character of a *Bishop,* who is a Governor in the Church of God; whereby he conveys Authority to some to preach the Gospel and to administer the Sacraments, who are called *Presbyters,* and from whence is derived our Word *Priest;* and to others to be Assistants to himself and the *Presbyters* in their spiritual Administrations, who are called *Deacons;* which is performed by Prayer, and the Imposition of Hands: A solemn Ceremony of blessing and devoting Persons to the sacred Function. For as the laying the Hands upon the Head was a Rite of Benediction used by *Jacob* in blessing *Joseph*'s Children, and by *Moses* in blessing *Joshua;* so by the Sinners laying their Hands on the Heads of the Sacrifice, it appears that it was a Ceremony used in devoting Things to God; upon which Account this was appropriated to the Ordination of *Church-men,* who are to be blessed and devoted to God, and was made use of to express that Right and Authority which Persons do receive together with it, for the *Exercise* and *Discharge* of their *Ministerial Function.*

Gen. xlviii. 14. Deut. xxxiv. 9.

Q. *What Foundation is there for this Subordination of* Church Officers *from the Institution of* Jesus Christ?

Heb. v. 10. *A*. Our *Blessed Saviour* while here upon Earth, was himself the great *Shepherd* and *Bishop of Souls;* an *High Priest, called of God,* who in his Life-Time established under himself two distinct orders of Church Officers, the one superior to the other,

Luke vi. 13. v. 1. *viz.* the *Twelve Apostles,* and the *Seventy Disciples;* who are so distinguished from one another, that it implies a Distinction in their Office, they are mentioned apart by different Names, and sent forth at different Times. In which Establishment our *Saviour* kept as nigh to the Form in use among the *Jews,* as was possible; who had their *High Priests,* the *Priests,* and the *Levites.*

Q. *How doth it appear that the Office of the* Apostles, *was superior to that of the* Seventy?

A. This is evident, not only from our *Saviour's* particular Care, Solicitude, and Intercession for these *Twelve,* and his diligent instructing and teaching them more than the Rest of his Followers, revealing to them the Mysteries of the Kingdom of Heaven; but from hence also, that the Successors of the *Apostles* were chosen out of the *Seventy;* and that *Matthias* who was ordained into the Place of *Judas,* is by the *Ancients* affirmed to be of that Number; which argues the *Apostles* to be superior to the *Seventy,* otherwise it would be no Advancement to the *Seventy* to have succeeded

Mat. x. 8. Luke x. 1. 9. them. Besides the *Apostles,* exercised Powers, which were not common with the *Seventy,* as *cleansing the Lepers,* and *raising the Dead;* and our Saviour after his Resurrection, gave them a second solemn Mission, whereby these peculiar spiritual Powers were increased.

Q. *What Powers did the* Apostles *exercise which the* Seventy *were not endowed with?*

Acts vi. *A*. The Power of *Imposition of Hands* in Ordinations, as is plain in the Institution of *Deacons*

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who, though chosen by the Rest of the Disciples, yet they were set before the Apostles, and when they had prayed, they laid their Hands on them. The Power of confirming baptized Christians; for when St. *Philip* had converted and baptized the Men of *Samaria*, the *Apostles* sent St. *Peter* and St. *John* to lay their Hands on them, that they might receive the *Holy Ghost:* The Power of *Jurisdiction* and *Authority* to govern the Church, as is evident in the Case of *Diotrephes*, a Presbyter; whom, for not giving Heed to St. *John*'s Letters, and for his Rejection of some faithful People from the Catholic Communion, without Cause, and without Authority, St. *John* the Apostle threatened, *that when he came, he would remember his Deeds;* which would have been to no Purpose, if he had not had coercive Jurisdiction to have punished his Delinquency.

Acts vii.

3 John x.

Q. *But was not this* Superiority *and* Subjection *among the* Ecclesiastical Orders *temporary, and to cease with the Persons of the* Apostles?

A. These Powers, peculiar to the *superior Order*, being necessary for the good Government of the Church, it is plain in Fact they did not expire with the Apostles. But as our Saviour *glorified not himself to be an High-Priest*, but had his Commission from God the Father; so, after his Resurrection, he invested the Apostles with the same Commission his Father had given unto him. *As my Father hath sent me, even so I send you; and he breathed on them, and said unto them, Receive ye the Holy Ghost.* In which Commission is plainly contained the Authority of ordaining others, and a Power to transfer that Commission upon others, and those upon others to the End of the World. And to show that it was not merely personal to the *Apostles*, our *Saviour* promises to be with them and their Successors in the Execution of this Commission always, *even unto the End of the World.* And in Pursuance of this Commission, the *Apostles* ordained *Bishops* in

Heb. v. 5.

John xx. 21, 22, &c.

Mat. xxviii. 20.

all Churches, particularly St. *James* at *Jerusalem*, *Epaphroditus* at *Philippi*, as St. *Paul* did *Titus* at *Crete*, that he should set Things in Order that were wanting, and *ordain Elders in every City, and rebuke with all Authority* (the true Characters of episcopal Power), and *Timothy* at *Ephesus*, even after the *Presbytery* was formed and settled; St. *Paul* having laboured among them for three Years together. And there can be no other Reason given, why in the Primitive Language of the Church, *Bishops* are styled *Apostles*, but because they succeeded in the *Apostolical* Superiority. And there cannot be a greater Evidence that such a Superiority was not to be *temporary*, but *perpetual*, than the universal Practice in the purest Times, when they had no worldly Encouragements, but the Chief among them expected to be the first Martyrs.

Tit. i. 5. ii. 15.

Q. *What was the Practice of the Primitive* Church, *in respect to the* Government *of it?*

A. The Christian Church, in the Ages next succeeding the Apostles, gives full Testimony in Behalf of *Episcopal* Government. Some Writers that attest this, lived in the very Days of the Apostles, and were their immediate Disciples; and others there are that succeeded those that were Disciples of the Apostles; which makes them competent Witnesses of the Matter of Fact that is in Question. St. *Clement*, who conversed with the *Apostles*, mentions *three Orders* of Church-Officers in his Time; and particularly distinguishes the *Bishop* from the *Presbyter*. St. *Ignatius*, who, in the Life-time of some of the Apostles, was *Bishop* of *Antioch*, is full and express for the Derivation of the *Superior Order* from the Apostles. And it is not to be imagined that the Christian Church would ever have admitted Bishops so universally, as it is apparent they did in St. *Ignatius*'s Time, when some of the Apostles were living, had not some of them derived their Authority from the Apostles immediately, of which we have Assurance from Eccle-

Clem. Epist. ad Corinth. p. 55, edit. Jun. Ηγουμενος & Πρεσβύτερος Ibid. p. 2.

siastical History. The Writers of the next Age, *Justin Martyr, Hegesippus, Clemens Alexandrinus,* and *Irenæus,* confirm the same Thing. All these are supported by the Testimonies of *Tertullian, Origen,* and St. *Cyprian,* who flourished in the Age following. And to strengthen all this we have conveyed to us, by *Eusebius,* the Succession of *Bishops* from the *Apostles,* in some great Churches, such as *Jerusalem, Rome, Antioch,* and *Alexandria:* and it is reasonable to judge of the Government of those Churches that were not known, from those that were.

Q. *What appears* plain *from these* Primitive Records *and* Practice *of the* Church?

A. That their Church-government was formed according to the Model given by our Lord himself, and by his Apostles after him. He was himself the *Great Shepherd and Bishop* of his Church, while upon Earth, and his immediate Province was *Judea.* The *twelve Apostles,* whom he chose, were his *Presbyters,* whom he sent by two and two through his Province, to teach and to preach under him the Things pertaining to the Kingdom of God. The *Seventy* he called out to be Ministers to both, and he had the supreme Care and Charge of all. After his Resurrection he gave an ample Commission to his Apostles to go and make *all Nations his Disciples,* and as his *Father had sent him, so sent he them,* and they were to be in his Stead as *Ambassadors for him to beseech Men to be reconciled to God,* and to continue this Office to the End of the World. And because the Harvest was great, and the Labourers few, when they had converted any Number of People to the Christian Faith, they took Care to ordain Presbyters and Deacons, to labour among them, reserving to themselves the chief Care of the Churches they had planted, till they should find fit Persons to whom they might commit it: And for this End took along with them Companions in their

Labours, to whom, after they had trained them up in the holy Office, they committed the same Plenitude of Power with themselves, and either placed them over particular Churches already planted, as *Paul* did *Timothy* and *Titus*, or sent them to preach the Gospel, and plant Churches where there were none. So that the *Imparity* observed by the *Primitive Churches* was of *Divine* and *Apostolical* Original, and conveyed down to them from the Fountain itself.

Q. *But do not the Words* Bishop *and* Presbyter, *in Scripture, sometimes denote the same Office?*

A. It is granted that these Words were at first often used promiscuously to denote either Order; and generally that which we now call the Order of *Priests*. But then, as in that Time, the superior Order were called *Apostles;* so the Office of these *Presbyters*, who are here supposed sometimes in Scripture to have the Name of *Bishops*, was not to ordain Elders, or to exercise Jurisdiction, as those do who now have the Name of *Bishops* appropriated to them. This clearly appears by the Charge given to *Timothy* the first Bishop of *Ephesus*, how he was to proceed against his *Presbyters* when they transgressed; to sit in Judgment upon them, to examine Witnesses against them, and
1 Tim. v. 9. pass Censures upon them. *Against an Elder*, that is, a Presbyter, *receive not an Accusation, but before two or three Witnesses, and them that sin rebuke before all, that others also may fear.* And one may as well pretend there was no difference between the Office of an *Emperor* and a *General of an Army*, because the Word *Imperator* is applied to both; as to prove a *Parity* between Church Officers from the promiscuous Use of the Word *Bishop*.

Q. *But was not a Bishop anciently no more than a Pastor of a particular Congregation?*

A. It is plain, I think, from the Condition of the first Churches that were established, that the *Bishop* had the Over-sight of several Congre-

gations, which, as to the Church of *Jerusalem* is necessarily inferred from the particular Number of Converts; from the general Expressions of wonderful Accessions; from the Jealousy of the *Scribes* and *Pharisees*, who apprehended that all *Jerusalem* would soon become Christians; from the farther Accounts of its Increase, and of the great Multitudes that were added to it. And we may judge the Church of *Antioch* too great for one Congregation, from the Multitudes said to be converted, from the Number of Apostles and extraordinary Labourers residing in that City, and from the Conjunction of *Jews* and *Gentiles* under the common *Title* and Profession of Christianity. These first Churches thus governed by Bishops, were not singular in their Constitution; but all other Churches of the *Apostles* planting were of the same Kind, designed for the like and yet farther Increase. And these several Congregations of Believers made but one Church; St. *James*, our Lord's Brother, being ordained *Bishop* of the Church of *Jerusalem* by the Apostles, immediately upon our Saviour's Ascension. And after St. *Peter*, the Government of the Church of *Antioch* was committed to *Euodius*, who was succeeded by *Ignatius*.

Acts iii. 41. ch. iv. 4. ch. v. 14. ch. xi. 21. ch. xiii. 1. ch. xi. 26.

Q. *What Light is there from* Scripture *for this* Method *of governing the* Church?

A. In the History of St. *Paul* we find, when in any Place he had converted a competent Number, he took Care to improve them in the Knowledge of the Truth; and as these Converts were made Partakers of the same common Doctrine and Faith, so they were to be perpetually united by a Communion in Worship, in Prayer, and the Sacraments; being obliged to assemble themselves together for that End under the Apostle, the Church Officer that converted them. But when he was called to preach the Gospel in other Places, it was necessary to ordain such Church Officers as might take Care of the Church in the Doctrine and

Acts xviii. 30. xix. 9. Acts xi. 26. Heb. x. 25. Acts xiv. 23.

Discipline of it; and others to take Care of the Poor, lest the former should be hindered in their spiritual Administrations. Now this Constitution did not take away the Relation the Apostle had to such a Church, the Officers he had constituted acting in Subordination to him, whether present or absent: As is plain in his Proceedings upon the Case of Scandal given in the Church of *Corinth*, and when some Teachers in the same Church began to set themselves up in Opposition to the Apostle, he asserts his Authority and his Relation to them. But when his *Province* was so far extended, that he could not visit every Part himself; and his Communication by Letters would not answer all the Occasions of those Churches he had planted, he did not resign all Authority into the Hands of every particular *Presbytery*, but sent Persons, not only endowed with extraordinary Gifts, but with Apostolical Power to ordain Elders to preach the Gospel, to end Disputes, to censure the Irregular, whether of the Clergy or People; and by all Means to provide for the Welfare of those Churches committed to them. Of this Kind were *Barnabas*, *Timothy*, *Titus*, *Crescens*, *Epaphroditus*, and *Sosthenes*: These governed those Churches, over which they were appointed hy full Apostolical Power, which was transmitted to their Successors.

Phil. ii. 12.
1 Cor. v. 3.
1 Cor. iv. 18, 19. ch. ix. i. 2.
1 Tim. i. 3, 18. ch. iv. 12. 14.
Tit. i. 4. ii. 15.

Q. *But doth not St.* Jerome *give another Account of the Original of* Episcopacy, *and affirm that the Church was at first governed by a Common Council or College of* Presbyters, *till Divisions reigning by Reason of Parity, it was decreed over all the World, that one from among the* Presbyters *should be chosen out of the Rest, and be called more peculiarly their* Bishop; *to whom the Care of the whole Church should appertain, that all Seeds and Occasions of Schism might be taken away?* Which universal Decree is supposed to be made about the Year 140.

Hieron. com. ad Titum. cap. i. 7.

A. The Reasons that St. *Jerome* gives, are certainly very much for the Advantage of Episcopal Government. But allowing this Testimony to bear the Sense the Adversaries of Episcopacy put upon it; we must consider that St. *Jerome* flourished in the latter End of the *fourth Century;* and consequently is not so competent an Evidence of this Matter of Fact, as those are who lived in the Apostles' Days, and in the Time of their Successors; yet however he expressed himself, when he resented the Treatment of the *Bishop* of *Jerusalem,* who exercised his Jurisdiction over him farther than he thought it might be justly extended; or when he endeavoured to curb the Insolence of the *Deacons.* who began to advance themselves above the *Presbyters;* in other Places he talks after a different Rate, and makes *Bishops to be the Successors to the Apostles,* as well as the Rest of the most eminent *Fathers* had done before him, and even when he speaks most for a Parity, makes *Ordination peculiar to the Bishop: Quid enim facit, exceptâ ordinatione, Episcopus, quod Presbyter non faciat? Epist. ad Evag.* Hieron. in Psalm. & ad Evag.

Besides, if any such Decree had been made in the Apostles' Time, it would have been an *Apostolic* Institution, and we might have expected to have found some Mention of it in the Scriptures; if afterwards, as is supposed about 140, primitive Antiquity would have given us some Account of such an important Alteration; the contrary of which we find in all the Writers of that Age. Neither so can St. *Jerome* be reconciled to himself, who reckons several *Bishops,* long before that Time, in his Catalogue of *Ecclesiastical* Writers.

Q. *What farther shows the* Improbability *of the* sudden Change *and* Innovation *that is suggested?*

A. That universal *Agreement* that appeared among all the Christian Churches in this Matter, there being not one single Church produced in which *Episcopal* Government did not prevail; and this at a Time when no *General Council* could meet to enjoin

in it, nor any *civil Governor* was concerned to promote it; and when, by Reason of the Heat of Persecution, and the Distance of Churches one from another, the Commerce and Intercourse between them was so little or nothing, that it was next to impossible to form a joint Conspiracy to establish it. Besides all People were obliged to know those who had the *Rule over them*, because the Scriptures engage them to pay to such the Duty of Submission and Obedience; so that they could not have acquiesced in this Innovation without great Hazard to their Souls; neither is it likely that the *Presbyters* would so quietly have submitted to this usurped Authority, if to the natural Love of Freedom they could have joined the Argument of positive *Apostolical* Institution. Nay, even the Person thus advanced, could have no Motive or Temptation to be ambitious of it; for as this great Charge increased their Labour and their Care, so the first Christian *Bishops* were exposed to the sharpest Fury of their Persecutors, and when any Storm was raised against the Church, they bore the Violence of it. And Men are not generally so fond of Trouble, or so apt to court Danger, as to act against their Duty in order to bear the one or expose themselves to the other.

Q. *How doth it appear that* Ordination *is the* peculiar Privilege *of a* Bishop?

A. Because in the holy Scriptures of the *New Testament*, we find no Commissions granted, no Orders conferred, no Church Officers deputed to the Exercise of spiritual Powers, but by those who had *Episcopal Authority*, who were superior to ordinary *Presbyters*. Our *Saviour*, after his Resurrection, gave
John xx. 21. his *Apostles* their Commission to be the supreme *Governors* of his visible Church; and they, being
Acts vi. 6. invested with this Power, ordained *Deacons* with Prayer and Imposition of Hands. The first Ordination of *Presbyters* we read of was performed by
xiii. 23. two Apostles, *Paul* and *Barnabas*, both clothed

with *Episcopal Authority* in an eminent Degree. *Timothy*, as has been observed, was settled by St. *Paul*, Bishop of *Ephesus*, to this very Purpose. The same Thing is evident concerning *Titus*, who was left in *Crete* to ordain *Presbyters in every City*. And doubtless the *seven Angels*, whereby is meant the *Bishops* of the seven Churches, mentioned in the *Revelation*, had the same Power, because chargeable with the Mal-administration in their respective Churches, which supposes that Ordination could not be performed without them. For how could Bishops be answerable for the Practices of those who had not their Commission from them, and were not subject to them? The genuine Writings of the most ancient *Fathers* of the Catholic Church, who succeeded the Apostles, appropriate this Privilege to Bishops; and the Advocates of the contrary Opinion own freely themselves, that as soon as the two Orders of *Bishops* and *Presbyters* were distinguished, the Power of *Ordination* belonged to the *Bishop*. A Concession that must give up the Cause, since sufficient Evidence appears, that *Episcopacy* is of *Apostolical* Institution.

1 Tim. v. 22. 2 Tim. ii. 2. Tit. i. 5, Chapters i. ii. iii.

Salmasius Blondel. Daillè.

Q. *But doth not the* laying on the Hands of the Presbytery *imply that Presbyters have the Power of* Ordination?

A. Supposing the *Greek* Word, which we translate *Presbytery*, did unquestionably signify a Society of *Presbyters*, how will it appear it was a *Society* of ordinary Presbyters, which is denied by St. *Chrysostom*, and other eminent Fathers, for this Reason, that *Timothy* being a Bishop, it was never heard or read, that *Presbyters* could ordain a *Bishop*. But supposing they were ordinary Presbyters, it will not follow it was purely a Presbyterian Ordination: because it was manifest, that St. *Paul* was present and laid on his Hands when *Timothy* was ordained, which makes it a fair Pattern of Ordination by a Bishop, with the Assistance of his Presbyters; it being unquestionable, that St. *Paul* was superior both in

πρεσβυτέριον.

2 Tim. 1.

2 Tim. 1. 6.

Order and Power to ordinary Presbyters. And what makes it farther clear, is the Force of the different *Greek* Prepositions used by St. *Paul* in this Matter; for a small Skill in that Language will inform us, that in producing Effects, or, which is the same Thing, the Communication of Powers, the first, *by*, denotes the principal, and the other *with*, only the assistant Causes: But if the Word we translate *Presbytery*, as *Calvin* and divers of the Ancients understood it, signifies not a *College* of *Presbyters*, but the *Office of a Presbyter;* what should hinder but that the Text may thus be read? *Neglect not the Gift of the Presbyterate*, or the Office of a Presbyter, *which is in thee, and which was given thee by Prophecy, with the laying on of Hands.*

2 Tim. i. 6. Aid. 1 Tim. iv. 14. Merd. Instit. lib. iv. c. 3. sec. 16. Eus. lib. vi. c. 43. Epiph. Hær. xliv. sec. 2. Hæron. ad Pamma. adv. Error. Joan. Hier.

Q. *What* Privilege, *besides* Ordination, *is* peculiar *to the* Character *of a* Bishop?

A. The solemn Rite of *Confirmation*, appropriated to the *Governors* of the Church by all the primitive Records of Christianity; wherein the *Bishop*, by laying on of *Hands*, and by *fervent* and *authoritative Prayer*, conveys to such Persons, who in the Presence of the Congregation sincerely renew their baptismal Vow, a proportionable Degree of God's Grace and Holy Spirit. In the primitive Times these Effects were *extraordinary Gifts*, as best fitted to the Infant State of the Church; but upon the Settlement of it, the Holy Spirit guides it by secret and invisible Communications; and these *common Graces* are obtained by such as are qualified to receive them, and seek them in a regular and ministerial Way. The Church of *England* hath thus declared her Sense of this Matter: *It hath been a solemn, ancient, and laudable Custom, continued from the Apostles' Time, that all Bishops should lay their Hands upon Children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them.*

Can. LX.

Q. *How doth it appear that this* Rite, *according to the Sense of the* Church *of* England, *was an* Apostolical Usage?

A. We have the Scripture itself for the Evidence of the Fact; for when *Philip* the Deacon had converted and baptized the Men of *Samaria;* and the *Apostles* at *Jerusalem* had heard that *Samaria* had *received the Word of God,* the Power of *Philip* being limited, they sent unto them *Peter* and *John* to confirm those new Converts, to lay their Hands upon them that they might receive the Holy Ghost. This is strengthened by a parallel Occurrence to the Disciples at *Ephesus,* upon whom, after they had been baptized in the Name of *Jesus,* the Apostle St. *Paul* laid his Hands, and then the Holy Spirit[5] came upon them; and the same Apostle mentions as a Fundamental, not only the *Doctrine* of *Baptism,* but also the *laying on of Hands;* by which, ancient and modern *Interpreters,* of a very good Character, understand *Confirmation;* which appeared so plain to *Calvin* himself, that it was his Opinion, *that this one Place evidently shows, that Confirmation was instituted by the Apostles.*

Acts viii.

Acts xix.

Heb. vi. 2

In Loc.

Q. *Was not this* Rite *of* Confirmation *confined to the* Apostolical Age?

A. This solemn Rite being highly useful and advantageous for the spiritual Necessities of Christians, was accordingly practised by them in all the succeeding Ages of the Church; the Administration whereof was devolved by the *Apostles* upon their Successors the *Bishops* of the *Catholic Church,* as appears by the Testimonies of *Fathers* and *Councils,* who in this Matter speak not only their own Sense, but are Witnesses of a Catholic Practice. *Tertullian,* who is very careful in recounting the Practices of the primitive Church, tells us, that after *Baptism* succeeds *laying on of Hands, by Prayer calling for and inviting the Holy Spirit.* And St. *Cyprian* hath this Remark upon the History of the *Samaritan* Converts: *The same Thing* (says he) *is practised among us, that they who are baptized in the Church, are presented to the Governors of it, that by our Prayers and Imposition of Hands they may obtain the Holy Ghost, and be perfected with the Seal of* Christ;

De Bapt. c. 8.

Epist. 73.

Dr. Falkner. *that is* (as one truly interprets it) *may by Confirmation attain to the highest Order of Christians.* St. *Jerome*'s Testimony is very considerable, who Dial. adv. Lucifer. speaking of *Confirmation*, says, *If you ask where it is written? It is written in the* Acts of the Apostles; *but if there were no Authority of Scripture for it, yet the Consent of all the World upon this Particular is instead of a Command.*

Q. *What* Qualifications *are* necessary *for the* Candidates *of this* sacred Ordinance?

A. Since Confirmation is an authentic Renewal of the Baptismal Vow, and capacitates those that received it to be admitted Guests to the Table of the Lord, and is an Act not to be repeated, the Candidates ought to be thoroughly instructed in the Nature of those holy Promises they then renew, and of that Obligation they lie under to perform them. They ought to be acquainted with the Meaning of this holy Rite, and whose Office alone it is to administer it. They ought to have a competent Degree of Knowledge in those Christian Duties that relate to God, their Neighbour, and themselves And they must farther prepare themselves for this Ordinance by Prayer and Fasting, and a serious Resolution of living answerable to their Obligations. And, in order to these Ends, it is advisable that the Candidate should frequently read over the *Offices of Baptism* and *Confirmation.*

Q. *What are the great* Advantages *of* Confirmation?

A. It tends to preserve the Unity of the Church, by making Men sensible, that their Obedience is due to such Ecclesiastical Governors, who are endowed with all those Powers, which were left by the Apostles to their Successors. It is a new Engagement to a Christian Life, and is a lasting Admonition and Check, not to dishonour or desert our Christian Profession. It is a Testimony of God's Favour and Goodness to those that receive it, when his lawful Minister declares, that God accepts their Proficiency, and advances them to a

higher Degree in the Church, by placing them among the Faithful; and thereby giving them a Title to approach the holy Table of the Lord. It conveys divine Grace to encounter our spiritual Enemies, and to enable us to perform what we undertake.

Q. *What Opposition did* Episcopacy *meet with in the Primitive Church?*

A. In all Places where we have Records, we find single Persons succeeded the Apostles, advanced above Presbyters, not only in Dignity, but in Office and Authority. And thus it continued for near four hundred Years without Opposition; when *Arius*, a *Presbyter*, disappointed of a *Bishoprick*, began to deny the Lawfulness of it, and to endeavour an Alteration; upon which Account he is, by *Epiphanius* and St. *Austin*, enrolled in the Number of Heretics; and was by every one looked upon at least as an Innovator, for maintaining an Equality between *Bishops* and *Presbyters*. No other Government was ever established in the Christian Church besides *Episcopacy*, till the *sixteenth* Century, which is a full Proof of the Sense of the Catholic Church concerning it. Epiph. Hær. 75. Aug. de Hær. 53.

Q. *What may we learn from the Observation of* this Fast?

A. That great Care ought to be taken in admitting Persons into the Exercise of the holy Functions, since the Welfare of the Church, and the *Honour* of Religion, rely so much upon the Behaviour of those who are admitted into *Holy Orders*. That the Salvation of Men's *Souls*, in a very great Measure, depends upon the *Watchfulness* and *Conduct* of those who are to be their *Guides* to *Heaven*. That all Persons ought to enter upon so weighty and tremendous a *Charge* with great Seriousness and Consideration, with such Preparation of Mind as may qualify them to receive that Grace and Assistance which is necessary to the Discharge of it. That it is the Duty of all

Christians, at this Time, by *Prayer* and *Fasting*, to beg God's Blessing upon his own *Institution*, that we may not seem careless or negligent in a Matter of such vast Importance. That we ought to bless God, that in the *Reformation* of our *Church* from the Corruptions of *Popery*, his good Providence hath preserved to us the ancient *Apostolical* Government. those *primitive Orders*, in a due Subordination, whereby we are secured of a right and truly canonical *Ministry*. That we ought to pity and compassionate those that wanted the Advantages we enjoy, and exhort them for their own Sakes, and by the Love of *Jesus Christ*, that they would endeavour to get the ancient Primitive Apostolical Church Government, and by it an undoubted Mission re-established among them; to pray for them, and hope that God will make Allowances for their Defects, till his good Providence enables them to find a Remedy. That no Man ought to take upon him to be God's Representative, or constitute any to be such, without his express Commission for this Purpose.

THE PRAYERS.

I.

For the Candidates for Ordination.

ALMIGHTY God, the Giver of all good Gifts, who of thy Divine Providence hast appointed divers Orders in thy Church; give thy Grace, I humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully serve before thee, to the Glory of thy great Name, and to the Benefit of thy holy Church, through *Jesus Christ* my Lord. *Amen.*

II.

For Deacons.

ALMIGHTY God, who hast constituted several Degrees of Ministers in thy Church, and didst inspire thy holy Apostles to choose into the

Order of *Deacons* the first Martyr St. *Stephen* with others full of the Holy Ghost and Wisdom; mercifully behold thy Servants at this Time to be called to the like Office and Administration. Replenish them so with the Truth of thy Doctrine, and adorn them with Innocency of Life, that both by Word and good Example they may faithfully serve thee in this Office, to the Glory of thy Name, and the Edification of thy Church, through the Merits of *Jesus Christ*, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

III.

ALMIGHTY God and Heavenly Father, who of thy infinite Love and Goodness towards us, hast given to us thy only and most dearly beloved Son, *Jesus Christ* to be our Redeemer and Author of eternal Life, who after he had made perfect our Redemption by his Death, and was ascended into Heaven, sent abroad into the World his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose Labour and Ministry he gathered together a great Flock in all the Parts of the World, to set forth the Praise of thy holy Name: For these so great Benefits of thy eternal Goodness, and that thou still vouchsafest to call others to the same Office and Ministry of the Salvation of Mankind, I render unto thee most hearty Thanks, I worship and praise thee. And I humbly beseech thee, by the same thy Son, to grant unto me, and all that call upon thy Name, that we may shew ourselves thankful to thee for these and all other thy Benefits; and that we may daily increase and go forwards in the Knowledge and Faith of thee and thy Son, by thy Holy Spirit; so that as well by thy Ministers as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed Kingdom enlarged, through the same thy

Thankfulness for the Benefits of the Priesthood.

Son *Jesus Christ*, who liveth and reigneth with thee in the Unity of the same Holy Spirit, World without End. *Amen.*

IV.

For Priests. MOST merciful Father, I beseech thee to send upon thy Servants now to be ordained *Priests* in thy Church, thy heavenly Blessing, that they may be clothed with Righteousness, and that thy Words spoken by their Mouths may have such Success, that it may never be spoken in vain: Grant also that thy People may have Grace to hear and receive the same as thy most holy Word, and the Means of their Salvation, that in all our Words and Deeds we may seek thy Glory, and the Increase of thy Kingdom, through *Jesus Christ* our Lord. *Amen.*

CHAP. VIII.

EMBER DAYS IN SEPTEMBER.

Q. *WHAT* Fast *doth the* Church *observe at this Time?*

A. The third Season of the *Ember Days*, which are the *Wednesday*, *Friday*, and *Saturday*, after the *Fourteenth* of *September:* the *Sunday* following being one of the stated Times for conferring the great Honour and Dignity of *holy Orders.*

Q. *Wherein consists the* Dignity *of the* Priesthood?

A. In the peculiar Relation it hath to God, whether we consider him as the Author of it, from whom it received its Institution, or the Nature
Heb. v. 1. of those Affairs it treats about, it being *ordained for Men in Things pertaining unto God.* An Employment, as in its own Nature the most honourable and the most happy, so in its Effects the most beneficial to Mankind.

Q. *How doth it appear to be the most* honourable *Employment?*

A. Because no Man can be employed in any Work more honourable than what immediately relates to the King of Kings and Lord of Lords, and to the Salvation of Souls, immortal in their Nature, and redeemed by the *Blood of God.* The Powers committed to their Trust cannot be exercised by the greatest Princes, as such; and it is the same Work in Kind, and in the main End, and Design of it, with that of the blessed Angels, who are *ministering Spirits for those who shall be Heirs of Salvation.* It is the same the Son of God discharged, when he condescended to dwell among Men. It is the increasing and maintaining that Building whereof he laid the Foundation when upon Earth. It is the promoting his glorious Design and Undertaking for the Salvation of Souls. Heb. i. 14.

Q. *Wherein consists the* Happiness *of this Employment?*

A. In that it fixes the Mind upon the best and the noblest Objects; upon God, a Being infinite in all Perfections, and upon that Happiness which is placed in the eternal Enjoyment of him, and upon those Methods that are established for the attaining of it. In that it engages Men in the greatest Acts of doing Good, in turning Sinners from the Error of their Ways, and by all wise and prudent Means in gaining Souls unto God. In that it sets Men above the low and mean Concerns of this Life; and instead of bodily Labour, confines them to the more delightful Exercises of the Mind. Add to all this, that the faithful and diligent Discharge of the holy Function gives a Title to a higher Degree of Glory in the next World; for *they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars, for ever and ever.* Dan. xii.

Q. *What are the* Benefits *of the* Priesthood?

A. It is by the Execution of the *Priest*'s Office, that Men are made Members of the Church of *Christ* by Baptism; and *without being born of Water and of the Spirit, we cannot enter into the Kingdom of Heaven:* That our spiritual Life is maintained by the holy Eucharist; for it is *the Cup of Blessing which they bless, that is the Communion of the Blood of Christ; it is the Bread which they break, that is the Communion of the Body of Christ.* That the Pardon of our Sins is signed and sealed to us; for by the Administration of the Sacraments are the Benefits of *Christ*'s Sacrifice really conveyed to all worthy Receivers; and that our Minds and Consciences are quieted by the Comfort and Benefit of *Absolution.* It is, moreover, by the faithful Discharge of this high Office, Men are turned from Darkness to Light, convinced of the Folly of their Sins, and of the Necessity of being holy, if ever they will be happy. Besides, that the Good of the State is hereby more secured, in those Instructions Men receive from the Ministers of God, in the necessary Duties of Obedience, Justice, and Fidelity.

John iii. 5.

1 Cor. x. 16.

Q. *What hath been the general Sense of* Mankind *in Reference to the* Priesthood?

A. All Nations, whether learned or ignorant, whether civil or barbarous, have agreed in this, as a common Dictate of natural Reason, to express their Reverence for the Deity, and their Affections to Religion, by conferring extraordinary Privileges of Honour upon such as administer in holy Things, and by providing liberally for their Maintenance.

And that the *Honour* due to the *Holy Function* flows from the *Law of Nature,* appears from hence; that in the oldest Times the *Civil* and the *Sacred Authority* were united in the same Person. For as the Original of civil Government was from private Families, so before those Families came to associate for more public Worship, the *Master* of the *Family* was the *Priest* of it.

Q. *How were* Priests *respected among the* Heathens?

A. In all Countries they enjoyed great Marks of Pre-eminence and Power, and managed the most weighty Affairs of Peace and War. Among the *Egyptians* their Kings were always *declared either out of their Priesthood or Soldiery; but he that was chosen out of the Soldiery, was obliged immediately to turn Priest.* The *Magi* in *Persia* were Privy-Councellors to the great Emperors of those Dominions. The *Brachmans* in *India* were exempted from legal Penalties and common Tribute, and in all Difficulties were applied to by Prince and People for their Advice and Prayers. The *Druids*, the *Priests* formerly of this our *Island*, as well as of *France* and *Germany*, were in such great Esteem, that they judged all public and private Causes, and distributed the main Springs of Obedience, Rewards, and Punishments; they never attended the Wars, nor were required to contribute towards the Charge of them, but enjoyed an universal Immunity. The *Romans*, a wise and valiant People, set so great a Value upon the Priestly Order, that if their principal Magistrates by Chance, met any of *Vesta*'s Priests, they gave them Place. *Numa Pompilius*, who civilized that warlike Nation, is reported sometimes to have performed the Priest's Office himself. Their *Consuls* sought the high Dignity of *Pontifex Maximus*, and several Emperors, after *Augustus*'s Time, were solemnly admitted to be *High Priests*.

Plut. de Isid. & Osir. tom. ii. p. 354. Strabo. Geog. l. 1. p. 23, 24. Porphyr. de Abst. lib. iv. sec. 17. Cæs. de Bell. Gal. lib. vi. Liv. lib. 1.

Q. *How were* Priests *respected before the giving of the* Law?

A. The Character of the Persons who officiated as *Priests* before the *Law*, very much tended to support the Honour and Dignity of the *Priesthood*— For though in the first Ages of the World, in what related to a Man's Self, it is very probable, from the Instances of *Cain* and *Abel*, that every Man was his own *Priest*, yet it is plain that the *Family*

Spenc. de Leg. Heb. lib. 1, c. 6. p. 135. Gen. viii. 10. xii. 7, 8. xxxv. 3. 7.

Job. i. 5. xiii. 8. *Sacrifices* were performed by the *Master* of it, who as he exceeded the Rest in Power and Authority, so he was thought fittest for that honourable Function. When Families increased and associated together, for the more public Worship of God, the sacred and the civil Power were united in the same Person. Thus *Melchisedeck* was King and Priest in *Salem;* and among the *Egyptians*, as was observed before, the Priesthood was joined with the Crown. The *Greeks* accounted the *Priesthood of equal Dignity with Kingship;* which is taken Notice of by *Aristotle* in several Places of his *Politics*. And among the *Latins*, we have a Testimony from *Virgil*, that at the same Time *Anius* was both Priest and King. Nay, *Moses* himself, who was *Prince* of *Israel*, before *Aaron* was consecrated, officiated as Priest in that solemn Sacrifice, by which the Covenant with *Israel* was confirmed.

Gen. xiv. 13. Plutarch. Quæst. Rom. cxiii. De Rep. lib. iii. c. 10, 11. Æn. iii. Exod. xxiv. 6, &c.

Q. *How were* Priests *respected under the* Law?

A. Though the whole Nation of the *Jews* were, in respect of other Nations, God's peculiar People; yet *Levi*, was his peculiar *Tribe*, his *Lot*, and his *Inheritance*, set apart that they might *execute the Service of the Lord;* and upon the Account of their being devoted to minister in holy Things, called his *holy Ones*. That God intended great Honour and Authority should be conferred upon the *Priests*, may appear plainly from the Power he gave them to interpret the Law, and to decide doubtful Cases, and from those severe Punishments he threatens to bring on such as did not comply with their Determinations. And as for the *High Priest*, his Garments, his Palace, his Place in the *Sanhedrim*, and upon other Occasions, sufficiently shew the Dignity of his Office, and the Authority he was invested with. The Laws that God was pleased yet farther to give in relation to the Priesthood, tended to preserve the *Character* from being contemptible; for any corporeal Blemish made a Man unfit for it; and the particular Directions

Deut. xxxiii. 8. &c. Deut. xvii. 8, 9, &c. Exod. xxviii. Levit. xxi. 21.

concerning their Marriages, and their not mourning for their nearest Kindred, made their Persons still more eminent. But what chiefly contributed to their *Honour*, was the Law about *First-Fruits*, and *Tenths*, which were solemnly dedicated to God, and yet were to be brought to the Temple for the Maintenance of the *Priests*.

Q. *Why was the* Priesthood *confined to one* Tribe?

A. It is thought that the chief Reason why God confined the Priesthood under the Law to one Tribe was, the better to train up the *Jews*, in the Knowledge and Worship of the true God, and to preserve them from the idolatrous Rites of their Neighbours, to which they were but too much addicted. For this was a certain Sign, that Sacrifices offered to him by any other Hands, were neither agreeable nor acceptable to him; because this testified that the Church of God was restrained to one People. So long, therefore, as none could administer in holy Things, but those of the Tribe of *Levi*, so long there could be no Church but of that People whereof *Levi* was a Tribe.

Q. *Why was* Levi *preferred to this great Honour before any of the other* Tribes?

A. Not only because this Tribe was distinguished by its Relation to *Moses*, who was Prince of the Congregation, and whom God thought fit farther to honour, by advancing his Father's House to the highest Pitch of Dignity, mortal Man could attain to; but also because this *Tribe* had given the most famous Instances of their Zeal against Idolatry. When the *Israelites* worshipped the Golden Calf, the greatest Part of the *Levites* preserved themselves free from that Infection, When *Moses* took Vengeance on those that were guilty of that Idolatry, the *Levites* being kindled with Zeal, were obedient to his Voice, and assisted in expiating the Guilt of so great a Sin with the Blood of their own Kindred. And if we may believe the *Jewish Rabbins*, when the other *Tribes* were tainted with the Super-

Exod. xxxii. 26, 29. Spen. de Leg. Heb. lib. 1. c. p. 138.

stitions of *Egypt*, the Tribe of *Levi* kept constant to the Worship of God; whereupon God was pleased *thus* to reward that Fidelity and Zeal for which they were so renowned.

Q. *What Instances are there in the* Old Testament *of* honourable Persons *exercising the* Priesthood?

Gen. xiv. Heb. vii. 4. A. *Melchisedeck*, who exercised that holy Function, was *King* as well as *Priest*, and the Patriarch *Abraham* acknowledged his Superiority, by receiving his Benediction, and by paying him Tribute, even the *Tenth of all his Spoils*. *Potipherah*, Priest of *On*, Gen. xli. 45. was so considerable as to marry his Daughter to Exod. iii. 1. *Joseph*, the great Favourite of the King of *Egypt*. *Jethro*, Priest of *Midian* was Father-in-Law to Acts vii. 22. *Moses*, eminent for his Wisdom and Authority. And the High-Priest *Aaron* was Brother to the same *Moses* who was so *mighty in Words and Deeds*.

Q. *How was the* Priesthood *esteemed among the* Primitive Christians?

A. The Primitive Christians always expressed a mighty Value and Esteem for their *Clergy*, because they were sensible there could be no Church without Priests, and that it was by their Means that God conveyed to them all those mighty Blessings which were purchased by *Christ*'s Death. Ecclesiastical History is full of Instances of the Respect they then paid to their *Bishops* and *Presbyters*, by kissing their Hands, bowing to beg their Blessing, and all this even in the Times of Persecution. They gave all imaginable Proof of a sincere and hearty Love to their Persons, by maintaining them liberally out of their ship-wrecked Fortunes, and cheerfully submitting to the severe Discipline enjoined by them; and all this from a Sense of that Authority they had received from *Christ*, the great Bishop of Souls, and in Pursuance of those Pre- Luke x. 16. 1 Thess. iv. 8. cepts our Saviour and St. *Paul* have left us in this Matter. When Christianity became the Religion of the Government, great Honours and Revenues were bestowed upon the Clergy, not only for the

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Support of Religion, but as a Reward for those great Sufferings they had undergone in Defence of the Truth; all Laws that were any Ways prejudicial to them were revoked, and new Ones made to secure to them Respect and Maintenance; which Advantages, in Progress of Time, were increased by the Favour of pious Princes, not only in the *Roman Empire*, but in all other Nations where Christianity prevailed.

Q. *What* Titles *of* Honour *and* Respect *are given to those who are invested with the* Priesthood *under the* Gospel?

A. The Dignity of their Office is amply displayed in the Scriptures, when those that are invested with that Character are called the *Ministers of* Christ, *Stewards of the Mysteries of God*, to whom he hath committed the *Word of Reconciliation*, the *Glory of* Christ. *Ambassadors for* Christ, *in* Christ's *Stead*. *Co-workers with him, Angels of the Churches*. And when it is moreover declared, that he that *despiseth them*, despiseth not *Man*, but *God*. All which Titles show, upon how many Accounts they stand related, appropriated, and devoted to God himself.

1 Cor. iv. 1. Tit. i. 7. 2 Cor. v. 19. ch. vii. 23. 2 Cor. v. 20. Rev. ch. ii. ch. iii. Luke x. 16.

Q. *What is implied in their being* Ministers *of* Christ?

A. That they act by Commission from him, that they are his Officers and immediate Attendants, his Domestics, and in a peculiar Manner his Servants. That they are employed in his particular Business, impowered and authorized to negociate and transact for God, and that not only in some particular Things, but at large in all the outward Administrations of the Covenant of Grace, or of Reconciliation between God and Man.

Q. *What is implied in their being* Stewards *of the* Mysteries *of* God?

A. That as a Steward is the highest domestic Officer, and Governor of the whole Family, who is to *give them their Portion of Meat in due Season;* so the Priests under the Gospel are instituted to dispense spiritual Food for the Nourishment of

Christians, to feed them with God's holy Word, and
1 Cor. ii. 7. Sacraments, to speak *the hidden Wisdom which God ordained before the World;* which is committed to their Care to preserve entire from being maimed or perverted, as the Sacraments are to be rightly and duly administered.

Q. *What is implied in their being public* Agents *and* Ambassadors?

A. That they are God's *Vice-gerents* and *visible Representatives* here upon Earth; that they are delegated by him to solicit and maintain a good Correspondence between God and Man; that they are impowered to administer the Word of Reconciliation, to sign and seal Covenants in his Name, upon which Account their Persons are sacred, and all Contempt shown to them is an Affront to their Master, whose Character they bear.

Q. *What is implied in their being the* Glory *of* Christ, *and* Co-workers with him?

A. That they are instrumental in advancing his Gospel, whereby *Christ*'s Name is glorified; that they manage and carry on that glorious Design for which he came into the World, and took upon him our Nature; that they are the Ministers of his spiritual Kingdom, to whose Diligence and Fidelity is committed its Preservation and Enlargement.

Q. *Why are the* Ministers *of* God *called the* Clergy?

A. Because those who have been peculiarly appropriated to the Service of God, and devoted to wait at the Altar, have always been esteemed God's *Lot* and *Inheritance,* which the Word signifies in the
Num. viii. 14. John xvii. *Greek.* Thus God says, the *Levite shall be mine;* and our Saviour calls his *Apostles, the Gift his Father gave him out of the World.* Now though the Word at first comprehended the whole Body of the *Jewish* Nation, and may in the same Sense be attributed to the Community of Christians, whom God has purchased to himself as a peculiar People; yet this Title was afterwards confined to narrower Bounds,

and distinguished that *Tribe* which God made Choice of to stand before him in the Administration of holy Things; and after the Expiration of that Œconomy, was accordingly used to denote the Ministry of the Gospel, and those that were invested with the Priesthood in the Christian Church.

Q. *How do the* Ministers *of the* Christian Church *derive their* Commission?

A. From our Saviour *Jesus Christ*, the great Shepherd and Bishop of our Souls, *who glorified not himself to be an High-Priest;* but had his Commission from God the Father, and, after his Resurrection, invested his Apostles with the same Commission his Father had given him. *As my Father hath sent me, even so send I you: And he breathed on them, and said unto them, receive ye the Holy Ghost,* &c. Which Commission evidently contains an Authority of ordaining others, and a Power of transferring that Commission upon others, and those upon others to the End of the World. And that this did not merely belong to the Persons of the Apostles, appears from the Nature of that Promise made, *to be with them always, even unto the End of the World:* Which must include their Successors in the Execution of the same Commission.

Heb. v. 5.

John xx. 21, 22.

Matt. xxvii. 20.

Q. *Can the* Supreme Civil Magistrate *communicate these* Spiritual Powers *to* Church Officers?

A. The Nature of these Powers being purely spiritual, and having a Relation to the Souls of Men, can only be conveyed in that Way and Manner *Christ* has appointed; who delegated these Powers only to his Apostles and their Successors; and without his express Commission no Man ought to take upon himself, or communicate to others, a Power to sign and seal Covenants in his Name. This Commission the Apostles and their Successors exercised in all Places, and even in Opposition to the Rulers that then were; so that the Church subsisted as a distinct Society from the State for above three hundred Years, when the civil Government was only concerned to

suppress and destroy it. Indeed, when the Church received the Benefit of Incorporation and Protection from the State, she was content to suffer some Limitation as to the Exercise of these Powers, and thought herself sufficiently recompensed by the Advantages that accrued to her by the Incorporation.

Q. *Wherein then consists the* Supremacy *of* Sovereign Magistrates?

Art. 37. *A.* In *ruling all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal.* In exercising their Civil Power in Ecclesiastical Causes, as well as over Ecclesiastical Persons, and in *restraining with the civil Sword the stubborn and evil Doers.* So that all Persons in their Dominions, *Spiritual* as well as *Temporal*, are subject to their Authority; because when Men became Ministers in the Church, they did not cease to be Subjects of the State. *Every Soul must be subject to the higher Powers*, which includes an *Apostle*, an *Evangelist*, a *Prophet*, or *whatsoever else*, as St. *Chrysostom* observes upon the Place. But by Virtue of this Supremacy, the *ministering either of God's Word*, or of the *Sacraments*, is not given to Princes, because they are not invested with, nor have a sovereign Disposal of the Power of *Orders*.

Rom. xiii. 1.

Art. 37.

Q. *What may we learn from the* Dignity *of the* Priesthood?

A. That it is no Diminution to *Greatness of Birth*, or any *personal Excellency*, to be devoted to the Service of the Altar. That great *Purity of Life* is required of those that are invested with such an honourable *Character*, whereby they may in some Measure be qualified to administer in *holy Things* and by their Example guide those they instruct by their Doctrine. That it is an Argument of a very *profane* Temper, to contemn those that are owned of God as his *Domestics* and immediate *Attendants*; as his *Agents* and *Ambassadors*, because he that despiseth them, despiseth him that sent them; and the Affront put upon them will be interpreted as done

to him from whom they derive their Commission. That it is a Dictate of natural Reason to testify our Reverence to the Deity, and our Affection to Religion, by honouring those who are the chief Ministers of it. That it is the greatest piece of Presumption imaginable, to pretend to sign and seal Covenants in God's Name, without receiving any Power and Authority from him in order to that Purpose. That the *Attendance* at the *Altar* exempts no Man from the *Cognizance* of the *Civil Powers*, but that *spiritual Persons* are equally obliged to pay all *Duty* and *Allegiance* to their *rightful Sovereigns*, as well as the meanest of the Laity. That the Power of the *Magistrate*, when most full and absolute, does not extend either to use themselves, or communicate to others, those spiritual Powers which *Christ* left only to his Apostles and their Successors. That we then best shew our Esteem of *God's Ordinance*, and testify our Value for the *Benefits* of the *Priesthood*, when we not only reverence their Persons, *but devoutly attend their spiritual Administrations.*

THE PRAYERS.

I.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious Blood of thy dear Son; mercifully look upon the same, and at this Time so guide and govern the Minds of thy Servants, the Bishops and Pastors of thy Flock, that they may lay Hands suddenly on no Man; but faithfully and wisely make Choice of fit Persons to serve thee in the sacred Ministry of thy Church. And to those who shall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all Men, through *Jesus Christ* our Lord. *Amen.*

For the Ordainers and the Ordained.

II.

For the Clergy, that they may rightly discharge their holy Function.

GRANT, O Lord, that all those who administer in holy Things may have a great Sense of the Dignity and Importance of their Office; that since they are thy *Ambassadors*, they may in all their Actions have a due Regard to the Excellency of their Character, and faithfully, diligently, and prudently transact those great Affairs thou hast intrusted to their Management: That since they are thy *Ministers*, they may have always imprinted in their Remembrance, how great a Treasure is committed to their Charge, the Sheep of *Christ*, which he bought with his Death, and for whom he shed his Blood; that the Church and Congregation whom they serve is the Spouse and Body of *Christ*: That since they are the *Stewards* of thy *Mysteries*, they may feed and provide for thy Family, seek thy Sheep that are dispersed abroad, and thy Children which are in the Midst of this naughty World, that they may be saved through *Christ*: That since they are *Labourers* in thy *Vineyard*, they may never cease, by their Care and Diligence to bring all such as are committed to their Charge unto that Agreement in Faith and Knowledge of God, and to that Ripeness and Perfectness of Age in *Christ*, that there may be no Place left for Error in Religion, or for Viciousness of Life. That since their Employment is laborious and difficult, they may constantly pray for the heavenly Assistance of the Holy Ghost from thee, O Father, by the Mediation of our blessed Redeemer and Saviour *Jesus Christ*; that by daily reading and weighing of the Scriptures they may wax riper and stronger in their Ministry, and so fashion their Lives, and those of their Families, after the Rules and Doctrine of *Christ*, that they may be wholesome and godly Examples for the Rest of the Congregation to follow, and be able to give a good Account of their Stewardship at the Tribunal of

Christ; to whom, with thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

III.

O THOU great Shepherd, and Bishop of our Souls, most glorious *Jesu*, bless all holy and religious Prelates, especially the Bishops of our Church. O God, let Abundance of thy Grace and Benediction descend upon their Heads, that by a holy Life, by a true and catholic Belief, by a resolute Confession of thy Name, and by a fatherly Care, and great Sedulity and Watchfulness over their Flock, they may glorify thee our God, the great Lover of Souls, and set forward the Salvation of their People, and of others by their Example, and at last, after a plentiful Conversion of Souls, they may shine like the Stars in Glory, through *Jesus Christ* our Lord. *Amen.* Bishop Taylor. For Bishops.

CHAP. IX.

THE VIGILS.

Q. *WHAT do you mean by* Vigils?

A. Those *Fasts* which the Church hath thought fit to establish before certain *Festivals*, in order to prepare our Minds for a due Observation of the ensuing *Solemnity;* That so our Joy may not degenerate into Sensuality, nor be expressed by Intemperance, nor evaporate into Lightness and Vanity, but that we may use God's good Creatures with Moderation and Thankfulness, with Bowels of Mercy to those that are in Want, and raise our Souls to such a Relish of spiritual Enjoyments, that it may be our Meat and Drink to do the Will of our heavenly Father.

Q. *Why are these* Fasts *called* Vigils?

A. From the Latin Word *Vigiliæ*, signifying *Watchings:* It being the Custom in the primitive

Times to pass great Part of the Night that preceded certain *Holy Days* in Devotion and religious Exercises; and this even in those Places which they set apart for the public Worship of God. But when these *Night Meetings* came to be so far abused, that no Care could prevent several Disorders and Irregularities, the Church thought fit to abolish them, and these *Night Watches* were converted into *Fasts*, still keeping the former Name of *Vigils*.

Q. *What was probably the* Original *of these* Vigils *or* Night Watches *among Christians*?

A. Some are inclined to found this Practice upon several Texts of Scripture understood literally, where *Watching* is enjoined as well as *Prayer*, particularly upon that Conclusion our Saviour draws from the *Parable* of the *ten Virgins; Watch, therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh.* And farther they urge our Saviour's own Example, *who continued all Night in Prayer alone;* and that of St. *Paul* and *Silas*, who at Midnight *prayed and sang Praises unto God.* And what Wonder if in this Sense it was practised and recommended by the Christians of the first Age, who generally apprehended that the *End of the World* was near at Hand, and that their blessed Master would quickly summon them to appear before his dreadful Tribunal, and that at *Midnight the Cry would be made, Behold the Bridegroom cometh!* The Fervour and pious Zeal of those Times might easily dispose them, under such Thoughts, to abridge themselves of Sleep, and to employ Part of the Night in prosecuting the Affairs of their eternal Salvation, that if possible the *Coming of the Son of Man* might find them actually engaged in the Expectation of it. And were the *Children of Light* as wise in their Generation as the *Children of this World*, they would sometimes borrow from the Night for the Exercise of their *Devotion;* when the *others*, to gratify their Passions, can dedicate whole Nights to their Business or Pleasure.

Mat. xxiv. 42. xxv. 13. Mark xiii. 35. Luke vi. 12. Acts xvi. 25. Mat. xxv. 6.

Q. *What farther Account is there of the* Original *of* Vigils?

A. Others, with greater Probability, have referred the Rise of these *Night Watches* to the Necessity Christians were under of meeting in the *Night*, and *before Day*, for the Exercise of their Devotions in common, by reason of the Malice and Persecution of their Enemies, who endeavoured their Destruction when they discovered them to be Christians. Thus the *Disciples of our Lord were assembled together in the Evening*, the Doors being shut for Fear of the *Jews*, when our Saviour appeared to them, and showed them his Hands and his Side. When St. *Peter* was delivered out of Prison by an Angel in the *Night*, he found the Church of *Jerusalem* assembled in the House of *Mary* the Mother of *John*, surnamed *Mark*, performing the public Offices of Religion. St. *Paul* at *Troas* continued *his Speech until Midnight*, and then administered the Sacrament to the Disciples, *who came together to break Bread.* In the After-ages, *Tertullian* confirms the Custom of frequenting the Assemblies for religious Worship, and of receiving the *Eucharist before Day:* And in the Account *Pliny* gives to the *Emperor* concerning the Christians, their *meeting before Day* to sing Hymns to our Saviour, *&c.* makes a Part of it. Now when Persecution ceased, and Christians had the Liberty of performing their Devotions in a more public Manner, they still continued these *Night Watches* before great *Festivals*, particularly that of *Easter*, as is owned by several of the Ancients. This Practice was in great Vigour in the Time of St. *Jerome*, who defended these *Vigils* against the Objections of *Vigilantius*, who endeavoured to have them abolished. But St. *Jerome* declares it unreasonable to impute to the whole Body the unhappy Miscarriages of some unworthy Members among them; because the Irregularities of a few could not prejudice Religion in general, since they were guilty of the same Crimes in their own Houses and in their Neighbourhood,

John xx. 19.

Acts xii. 12.

Acts xx. 7, and 10.

De Coron. c. 3.

Lib. x. Epist. 97.

Tertul. ad. Ux. lib. ii.

Euseb. de vit. Constant. lib. iv.

Nazian. Orat. in S. Pas.

Ambros. Serm. 60.

Hieron. ad Ripar. adver. Vigilan.

the *Vigils* being neither the Cause nor the Occasion of these Disorders. The Council of *Eliberis*, held Can. 35. *Anno* 305, had forbid the Admission of Women, to prevent the ill Consequences of these promiscuous Assemblies; but they were not abolished till after St. *Jerome*'s Time, nor, as some think, till the Beginning of the *sixth* Century.

Q. *Before what* Festivals *hath the* Church *appointed these* Fasts *that are called* Vigils?

A. Before the *Nativity* of our *Lord, the Purification* and *Annunciation* of the Blessed Virgin *Mary, Easter-day, Ascension-day, Pentecost,* St. *Matthias,* St. *John Baptist,* St. *Peter,* St. *James,* St. *Bartholomew,* St. *Matthew,* St. *Simon* and St. *Jude,* St. *Thomas,* St. *Andrew,* and *All Saints.* And if any of these *Feasts* fall upon a *Monday,* then the *Vigil* or *Fast-day* shall be kept upon the *Saturday,* and not upon the *Sunday* next before it.

Q. *Why have not the Rest of the Festivals* Vigils *annexed to them?*

A. Because they chiefly fall between *Christmas* and *Epiphany,* or between *Easter* and *Whitsunday,* which were always esteemed such Seasons for Rejoicing, that the Church did not think fit, but very rarely, to intermingle with them any Days of *Fasting* and *Humiliation.* And in the *Feast* of St. *Michael* and *All Angels,* one Reason for the Institution of *Vigils* ceases; which was, to conform us to the Example of the *Saints,* who through Sufferings and Mortifications entered into the Joy of their Master; but these ministering Spirits were created in the full Possession of Bliss.

Q. *What are those* Acts *of* public Worship *which these* Vigils *were designed* to prepare *us for?*

A. Joining in those Prayers and Praises which are offered up to God by his *Ministers* upon such Occasions. Hearing God's *holy Word,* and those Explanations of it, and Instructions from it, which are commonly called *Sermons,* made by an *Order* of Men established, among other Ends, to instruct us

in our Duty. Receiving the *blessed Sacrament*, which is called the *Eucharist*, because a thankful Acknowledgment of Blessings received; a very fit Employment for all *Festivals*, as well as the proper Christian Worship for the *Lord's Day*.

Q. *Where are those* Acts *of* public Worship *performed?*

A. In the *Church*, the *House of God*, so called upon the Account of its *peculiar Relation* to him, being solemnly dedicated and set apart for his public Worship and Service, and upon the Account of God's *peculiar Presence*, not only by the Administration of his *Word* and *Sacraments*, but by Reason of the *Attendance of his holy Angels* to observe our Behaviour and Deportment; it being by the Retinue of these administering Spirits, that the Speciality of God's Presence is described in the *Old* and *New Testament*. The Dedication of it to sacred Uses makes it his Property; and the praying to him, praising him, and celebrating the Holy Mysteries, with the Attendance of the Holy Angels, are Demonstrations of his peculiar Presence.

Gen. xxviii. 16. Acts vii. 33. Gal. iii. 19. Heb. ii. 2. Dan. vii. 10.

Q. *Did the* Apostles *and* Primitive Christians *set apart* particular Places *for* public Worship?

1 Cor. xi. 10.

A. It is plain that even in the *Times* of the *Apostles* there were Places set apart for the *Performance* of *Divine Worship*, and that the Christians did not even then meet promiscuously in any Place; and though they were concealed from the *Jews* and *Heathens*, being either Part of their own Houses, or within the Compass of them; yet they were sufficiently known to the Faithful. St. *Paul* gives Directions for our Behaviour in such Places: *Let the Women keep Silence in the Church;* and it is evident that he understands this not only of the Company met together, but of the Place where they met, by the Distinction he puts between this and other Places: *If they will learn any Thing, let them ask their Husbands at Home; for it is a Shame for Women to speak in the Church.* It appears from the

1 Cor. xvi. 34. ver. 35.

same Apostle, that the Christians at *Corinth* had a Place set apart only for holy Purposes; for that Apostle reprehends the *Corinthians* for taking their own Supper in an holy Place: *Have ye not Houses,* saith he, *to eat and to drink in, or despise ye the House of God?* From whence it follows, that the Place where they assembled, was not for common eating and drinking, and therefore not for ordinary and private Uses; nay, the employing it to such Purposes was profaning it, as is plainly implied in the Word *despising*. And therefore every private House was different from the Church, their Houses being opposed to sacred Places set apart for religious Uses. And in this Sense is this Text understood by many of the *Fathers*. And this is farther proved from that singular Character given to some above others in the Apostles' Salutations as their peculiar. *Salute such an one, and the Church in his House.* Which must be necessarily understood of some certain Place set apart, where Christians were wont to assemble for the Performance of divine Worship. And those saluted must be such as in their several Cities had dedicated some Place within their Dwellings, most probably their *upper Room*, for Christian Worship. And that this Salutation is not used because their Families were Christians, appears from other Salutations, where *Aristobulus* and *Narcissus* are saluted with their Household.

1 Cor. xi. 22.

S. Aug. Quæs. 57. in Levit. Basil. Mor. Reg. 30. S. Chrys. Theod. in locum.

Rom. xvi. 3, 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 1, 2.

ὑπερῶον. Rom. xvi. 10, 11, 14. 2 Tim. iv. 19.

Q. *How ought we to* reverence holy Places?

A. By *building* and *erecting* such Places, where they are wanting, and furnishing them with all imaginable Decency for the Worship of God: By *repairing* and *adorning* them, when Time or the Iniquity of an Age hath made them ruinous: By *keeping* them from all *profane* and *common* Usage, and applying them wholly to the Business of Religion: By *offering* up our *Prayers* in them with *Fervour* and *Frequency*; by hearing God's Word with Attention and Resolutions of obeying it; and by celebrating the holy Mysteries with Humility and Devotion; by using all such *outward Testimonies* of

Respect as the Church enjoins, and are established by the Custom of the Age we live in, as Marks of Honour and Reverence. This bodily Worship is recommended by *Solomon*, when he charges us *to look to our Feet when we go into the House of God*, being an Allusion in particular to that Rite of *pulling off the Shoes* used by the *Jews*, and other Nations of the *East*, when they came into sacred Places, and is as binding upon us *to look to our Heads* by uncovering them, and giving all other external Testimonies which express Reverence and Devotion: and above all, by *governing our whole Behaviour* in such Places with a due Regard to those Ends and Purposes for which they were dedicated and set apart: this will correct any Whispering or Talking about worldly Affairs, any negligent or light Carriage: this will suppress any Provocations to Laughter, or any critical and nice Observations of others.

Eccl. v. 1. Exod. iii. 5. Josh. v. 15.

Q. *With what* Disposition *of* Mind *ought we to perform these* Acts *of* public Worship?

A. With sincere Intentions of glorifying God, and making his Honour and Praise known among Men; acknowledging hereby our entire Dependence upon his Bounty, both for what we enjoy, and what we farther expect; and with hearty Endeavours of performing his blessed Will, and of being that in our Lives and Actions, which we beg to be made in our Prayers which we are enjoined in his *holy Word*, and which we solemnly promise in the *holy Sacrament*.

Q. *With what* Reverence *of our* Bodies *ought we to perform these* Acts *of* public Worship?

A. Though in our *private* Devotions we are left, I think, at Liberty to choose such Postures as may most tend to the fixing of our Minds; yet in *public* we are obliged to govern our outward Behaviour by such Measures as the Church prescribes, *viz.* to *kneel, stand, bow,* or *sit,* as the *Rubric* hath enjoined. Neither do I think it is fit to deviate from some devout Customs, though not commanded, that are esta-

blished by ancient and general Practice, which in Time comes to have the Force of a Law. It is by these Rules that a beautiful Uniformity is created in our Deportment, as well as in our Petitions. All these different *Postures* ought to be used with such *Gravity* and Seriousness, as may demonstrate how intent we are when engaged in the Worship of God, and yet without such Affectations and Particularities as are apt to disturb those that are near us, and to give Occasion to others to suspect us, as acting a formal hypocritical Part. If we come to Church before the Service begins, which we should always endeavour to do, after we have performed our private Devotions, we should in Silence recollect ourselves, and dispose our Minds by serious Thoughts to a due Discharge of the ensuing Duties; for the Discourses of *News* and *Business* are very improper on such Occasions, God's House being not designed for the Scene of Conversation. And it is still much more *unbecoming*, while we are at our Prayers, nicely to observe all those Rules of Ceremony, which in other Places are fit and necessary to be practised towards one another; because when we are offering our Requests to the great God of Heaven and Earth, our Attention should be so fixed, that we should have no Leisure to regard any Thing else. To this End, when we put our Bodies into a *praying Posture*, with which I think leaning and lolling seems very inconsistent, we should do well to fix our Eyes downwards, that we may not be diverted by any Objects near us; at the same Time resolving not to suffer them to gaze about, whereby they do but fetch in Matter for wandering Thoughts. A farther Help to this Attention is great Silence; therefore we should never join aloud with the *Minister* but where it is enjoined, endeavouring to make it our own by a hearty *Amen*. Great Care must be taken not to repeat after the Minister what peculiarly relates to his *Office*: which I mention the rather, because I have frequently observed some devout People following him that

officiates in the *Exhortation* and *Absolution*, as well as the *Confession;* which, if thoroughly considered, must be adjudged a very absurd and improper Expression of the People's Devotion, because a distinguishing Part of the *Priest*'s Office.

Q. *What* Preparation *of* Mind *is necessary for our* joining *in the public* Prayers?

A. To abstract our Thoughts as much as we can from our worldly Business and Concerns, that we may call upon God with Attention and Application of Soul; to keep our Passions in Order and Subjection, that none of them may interrupt us when we approach the Throne of Grace: to possess our Minds with such an awful Sense of God's Presence, that we may behave ourselves with Gravity and Reverence, to work in ourselves such a Sense of our own Weakness and Insufficiency, as may make us earnest for the Supplies of supernatural Grace; such a Sorrow for our Sins, such Humiliation for them, and such a Readiness to forgive others, as may prevail upon God for the Sake of *Christ*'s Sufferings to forgive us; to recollect those many Blessings which we have received, that we may shew forth his Praise, not only with our Lips, but in our Lives, by giving up ourselves to his Service.

A more particular Account of Prayer, and the necessary Qualifications to make it an acceptable Sacrifice, may be found in the *Chapter* on *Rogation Days.*

Q. *How ought we to hear the* Word of God read and preached to us?

A. With a *Resolution* of Mind to *perform* what we shall be convinced is our *Duty;* and with such a *Submission* of our *Understanding*, as is due to the *Oracles of God:* With a particular *Application* of general Instructions to the State of our own Minds, that we *may grow in Grace*, and *in the Knowledge* of our Lord and Saviour *Jesus Christ.* In order to this, we should give our *Attention* with great Reverence, and *take heed how we hear*, lest our Negli- Luke viii. 18.

gence be interpreted as a Contempt of that Authority which speaks to us.

Q. *How comes it to pass, that among those who* hear God's holy Word read *and* preached *to them, so few are influenced thereby to* reform *their* Lives?

A. It chiefly proceeds from the Strength of vicious Habits, which blind their Understandings, and dispose them not to apprehend the Force of such Arguments as are urged to expose the Folly of Sin, and the mischievous Consequence of a wicked Life. Where Men's Affections are engaged, their Judgments are strangely perverted; this makes them stifle the Checks of their Consciences, and quench those Sparks of Piety which were kindled in their Education. When therefore Curiosity or Decency engages them to hear a *Sermon*, they fix their Attention upon the Ornaments of the Discourse, and find Fault with the Manner of the Composition, when their Thoughts never dwell upon the main Subject recommended. But when Men have long resisted the Solicitations *of God's Ministers*, he may justly give them up to a reprobate Sense, and withdraw that Grace which they have abused; and then it is no wonder they turn the most serious Things into *Ridicule*, and hear the *Terrors of the Lord* without the least Emotion.

Q. *But why do not the* good Desires, *which are* raised *in some People's Minds, by* hearing God's Word, *produce the Fruit of* Virtue *in their* Conversations?

A. Because many imagine when they have been affected with a Sermon, that the great End of hearing is fulfilled; when, alas! the main Matter, which is the putting useful Instructions into Practice, is still behind. God indeed hath done his Part when he enlightens our Minds; but then it is our Business to walk as Children of the Light. Others suffer the Cares and Pleasures of this Life to destroy the good Seed that is sown in their

Hearts; they apply their Minds so immediately to other Objects, that even the Memory of those good Impressions is erased. Some find their evil Habits so strong, that they despair of conquering them, and therefore are discouraged in prosecuting the Convictions of their own Consciences: But a mighty Resolution, with the Assistance of God's Grace, will overcome great Difficulties; and it is a good Sign God will enable us to perform our Duty, when he so earnestly solicits us to undertake it. Others sink under a sense of their own Weakness, and fearing they shall not persevere, abandon an Enterprise which they think themselves not able to go through with. But *Perseverance* is a Gift of God, which he ordinarily bestows on those that are not wanting to themselves, and who depend upon Him in the Use of all those Means which he hath established for the *making their Calling and Election* sure. 2 Pet. i. 10.

Q. *How ought we to prepare ourselves to receive the holy* Sacrament?

A. They who have never received the *holy Sacrament*, ought to inform themselves carefully in the *Nature* and *End* of this *sacred Institution*, what is meant by this *Holy Action*, to what Purpose it was ordained, what Benefits and Advantages may be expected from it. This necessary Knowledge once attained, and which may be compassed without great Difficulty, is a standing Qualification in all our future Communions. And as for all other pious Dispositions of Mind which make us fit Guests at the *Lord's Table*, they are the same we are obliged to by our *Baptismal Vow*, and are necessary in the Course of a Christian Life, and in the Use of all other Means of Grace: For, except we confess our Sins with an humble, penitent, and obedient Heart, and are ready to forgive those that have offended us, and ask with Faith, even our Prayers and Praises will find no Acceptance at the Throne of Grace. The best Preparation for the Sacrament is a constant Endeavour to live as

becomes Christians; for they who really believe the *Christian Religion*, and sincerely govern their Lives by the Doctrines and Precepts of the Gospel, have all that substantial Preparation that qualifies Men to partake of this Holy Ordinance; and ought to receive at any Time when there is an Opportunity, though they were not beforehand acquainted with it. Indeed when they have a Foresight of their communicating, it is very advisable they should trim their Lamps, examine the State of their Minds, renew their Repentance, exercise their Charity, enlarge their Devotions, spiritualize their Affections; and, in order to this Purpose, should retire from Business and Pleasure; that by Prayer and Fasting, and Alms-deeds, their Minds may be raised to relish spiritual Enjoyments; but still great Care must be taken, when a Man is habitually prepared, that he doth not impose upon himself so much actual Preparation as shall make him lose an Opportunity of receiving the Sacrament, when he hath not had Time to go through with that Method he hath prescribed to himself.

Q. *What makes a Man* absolutely unfit *to receive the* holy Sacrament?

A. The living in the constant habitual Practice of any known Sin, without Repentance; such a Man's Approach to the *holy Table* would be a mocking of God, and a great Contempt of his Authority; and though the ancient *Discipline* of the Church is at a low Ebb among us, yet there is still Power to debar such scandalous and open Sinners the holy Communion, and a particular Order
Can. 20. to *Parochial Ministers* not to admit such. And this *Impenitence* makes our Prayers also an Abomination to the Lord; for to profess ourselves sorry for our Sins, and resolved to forsake them, when we have no sense of the one, nor are determined to do the other, is the greatest Affront imaginable to our Maker, by supposing either that he doth not know our Hearts, or that he will be pleased when we

draw near to him with our Lips, though our Hearts are far from him.

Q. *What is that unworthy* receiving, *and the* Punishment *of it, taken Notice of by St.* Paul *in his Epistle to the* Corinthians? 1 Cor. xi. 29.

A. The Crime charged upon them by St. *Paul* was their disorderly and irreverent Participation of the blessed Sacrament; for it being the Custom of the Primitive Christians to receive the *holy Eucharist* after their *Feasts* of *Charity*, wherein the Rich and the Poor ate together with great Sobriety and Temperance; in the Church of *Corinth* this Method was not observed, the Poor were not admitted to this common Feast, for *in eating every one taketh before other his own Supper;* so that when some wanted, others were guilty of *scandalous Excess* and *gross Intemperance;* and the Effect of it was, that they did not *discern the Lord's Body;* they made no Difference between the Sacrament and a common Meal, between what was to sustain their Bodies, and what was to refresh their Souls. And the Punishment inflicted upon them for this irreverent and contemptuous Usage of the *Body and Blood* of Christ, was temporal Judgments, that *being chastened of the Lord,* they might not be *condemned with the World;* for *this Cause many were weak and sickly among them, and many slept.* They had provoked God to plague them with divers Diseases, and sundry Kinds of Death: by which it appears, that temporal Judgments must be understood by that Word our Translators render *Damnation.* Though if these temporal Judgments had not produced Amendment and Reformation, such a Contempt of holy Things might have made them obnoxious to the eternal Judgment of God.

1 Cor. xi. 18, 20, 21. ver. 21. ver. 29. ver. 30.

Q. *But doth not the* Danger *of* unworthy Receiving *make it safest to abstain from receiving at all, or at least to* receive *but* seldom?

A. By no Means; because the Danger of neglecting and contemning a plain Command of our

Saviour, is more hazardous to our Salvation, than performing it without some due Qualification. The Duty therefore being necessary to be performed, the true Consequence we should draw from the Danger of performing it unworthily, should be to excite ourselves to great Care and Diligence in preparing ourselves for the due Discharge of it; but never to delude ourselves by false Reasons to such a Neglect as will certainly increase our Condemnation.

Q. *What* Obligation *lies upon all Christians to receive the* holy Communion?

Luke xxii. 19. 1 Cor. xi. 24.

A. The *plain* and *positive Command* of our blessed Saviour, *to do this in Remembrance of him*, makes it a necessary and perpetual Duty incumbent upon all Christians; and to live in the Neglect of a plain Law of the Author of our Religion, is no Way consistent with the Character we profess of being his Disciples. The *Circumstances* of this *Institution* still bind us to have a great Regard to it; for it was the last Command of our best Friend and great Benefactor, when he was about to *lay down his Life* for our Sakes. It is a Piece of Worship peculiar to the Christian Religion; and by which in a particular Manner we proclaim ourselves Followers of the blessed *Jesus;* upon which Account the Primitive Christians (at least in some Places) on no Day held their public Assemblies without it; and the *Faithful*, that joined in all the other Parts of public Worship, never failed in partaking of the blessed Sacrament. If we add to this the Benefits that are conveyed to all worthy Receivers in this holy Ordinance, *viz.* the Pardon of our Sins, Grace and Strength to perform our Duty, and the glorious Reward of eternal Life; a Man must be very insensible of his own Interest, that neglects one of the best Instruments to advance it, Neither can he have any deep Sense of those great *Blessings* which were purchased for us by the Death of *Christ*, when

he refuses to give such an easy Instance of a thankful Heart.

Q. *What was the* End *and* Design *of instituting the Sacrament of the* Lord's Supper?

A. To be the *Christian Sacrifice*, wherein Bread and Wine ore offered to God, to acknowledge him Lord of the Creatures; and accordingly, in the *ancient Church*, they were laid on the Table by the *Priest*, as they are still ordered to be done by the *Rubric* in the Church of *England*, and tendered to God by this short Prayer, *Lord, we offer thy own out of what thou hast bountifully given us;* which by *Consecration*, being made *Symbols* of the *Body* and *Blood of Christ*, we thereby represent to God the Father, the Passion of his Son, to the End he may for his Sake, according to the Tenour of his Covenant in him, be favourable and propitious to us miserable Sinners. That as *Christ intercedes* continually for us in Heaven, by *presenting* his Death and Satisfaction to his Father; so the Church on Earth, in like Manner, may approach the Throne of Grace, *by representing* Christ unto his Father in these *holy Mysteries* of his Death and Passion. To be a standing Monument of the infinite Love of our blessed *Saviour*, in dying for us; and by outward Signs, as eating Bread and drinking Wine, according to *Christ*'s own Appointment, to fix in our Souls the Memory of those invaluable Blessings he hath purchased for us. And to communicate to all worthy Receivers the Benefits of his Sacrifice, upon which Account it is called the *Communion* of his *Body* and *Blood*. And it was farther designed as a Bond of Union, to knit Christians together in the same Fellowship and Communion. Thus the infinite Love of *Christ* appeared not only in giving himself to die for us, but in so far complying with the Weakness of our Nature as to institute and ordain holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

Mede's Christian Sacrifice. Commun. Rub. Mendoz. in Can. 22 Conc. Illib.

Q. *After what* Manner *was the* Consecration *of the* Elements *of* Bread *and* Wine *performed in the* Primitive Church?

A. The *Priest* that officiated not only rehearsed the Evangelical History of the Institution of this holy Sacrament, and pronounced these Words of our Saviour, *This is my Body, this is my Blood;* but he offered up a Prayer of Consecration to God, beseeching him, *that he would send down his holy Spirit upon the Bread and Wine presented to him on the Altar, and that he would so sanctify them, that they might become the Body and Blood of his Son, Jesus Christ;* not according to the gross *Compages* or Substance, but as to the spiritual Energy and Virtue of his holy Flesh and Blood, communicated to the blessed Elements by the Power and Operation of the Holy Ghost descending upon them; whereby the *Body and Blood of* Christ *is verily and indeed taken by the Faithful in the Lord's Supper.* This Prayer is found in all the ancient Liturgies; and some learned Men have thought that St. *Paul* alluded to something of this Nature, when he speaks of the *Offering* of the *Gentiles* being made *acceptable* by the *Sanctification* of the *Holy Ghost*, there being no less than five *liturgical* Words in that Text, as hath been observed by learned Men.

Iren. l. 4. c. 34. l. 5. c. 2. Basil de Spir. San. Tom. 2. c. 27. Cyr. Hier. Cat. Myst. 5. § 5. Orig. con. Cels lib. 8. Church Cat. Ritu. Greco. Grab. in Just. Apol. 1. p. 227. Rom. xv. 16.

Q. *What is meant by doing this in* Remembrance *of our Saviour* Jesus Christ?

A. By doing this in Remembrance or Commemoration of *Christ*, is meant the representing and inculcating his blessed Passion to his Father, putting God in Mind thereof, by setting the Monuments thereof before him, testifying our own Mindfulness thereof unto his sacred Majesty, that so he would for his Sake be favourable and propitious unto us miserable Sinners. It implies moreover a most *thankful Aknowledgment* of those great Blessings which he purchased for us by his Sufferings; and a public proclaiming to all the World the great Sense we have of such invaluable Kindness. And

therefore ought to be accompanied with hearty *Repentance* for all the Sins we have been guilty of in Thought, Word, and Deed; for this was the End of his Death, to reconcile us to God, by *turning us from our Iniquities*, with firm *Resolutions* of better Obedience; for he gave himself for us, *to purify to himself a peculiar People, zealous of good Works:* with an entire *Resignation* of our Souls and Bodies to be a reasonable, holy, and lively Sacrifice unto him: for he hath the justest Claim to us, because he *purchased* us at the Price of his *own Blood;* with a constant *Endeavour* to make some considerable Proficiency in all the Virtues of a Christian Life, because he hath obtained for us, by the Merits of his Sufferings, the Grace and Assistance of God's Holy Spirit, to work in us *both to will and to do of his good Pleasure;* with a Readiness to be reconciled to all those that have offended us; because *when we were Enemies, we were reconciled to God by the Death of his Son.* And lastly, the Remembrance of his Love in dying for us, should engage us to contribute all we can to the Relief of his poor distressed Members, by reason he was so liberal of his inestimable Blood for us.

Acts iii. 26. 1 Pet. i. 19. Phil. ii. 13. Rom. v. 10.

Q. *How often ought we to receive this holy* Communion?

A. The truest Measure of our Duty in this Particular, is to be taken from those Opportunities which the good Providence of God affords us to this Purpose; there being no better Way of determining the Frequency of our Obligation to receive, than this of God's giving us Opportunity. According to this Rule, the *primitive Christians* practised, who never withdrew themselves from the Lord's Supper, when it made a Part of the public Worship. And it is in the Communion of the Sacrament, as it is in the Communion of Prayers, and other Parts of public Worship, we are bound to join in them, when Opportunities offer for the performing them, and we are not otherwise lawfully hindered. Whoever, therefore, shall neglect to

communicate, and retire from the holy Table when the heavenly Banquet is there prepared, either doth not thoroughly understand his Duty in this Particular, or is very defective in the Performance of it. For as the Exhortation before the Communion suggests to us, *Who would not think it a great Injury and Wrong done him, if he had prepared a rich Feast, and decked his Table with all Kinds of Provision, so that there lacked nothing but the Guests to sit down, and yet that they who were called, without any Cause, should most unthankfully refuse to come?* And how can it be imagined, that a Man hath a true Love for his Saviour, or a grateful Sense of his Sufferings, that shall refuse to make a thankful Remembrance of them when our Saviour hath commanded it, and the Providence of God offereth him the Opportunity?

Q. *But may not* Men *of great* Business, *either in* public *or* private Affairs, *be justly excused from* frequent Communion?

A. Any Business, though lawful in its own Nature, yet if prosecuted to such a Degree as to take Men off from the Care of their Souls, ought to be laid aside; because the Salvation of our Souls is of much greater Consequence than any Affair that relates to this World. But yet a great deal of Business is consistent with the Duties of Religion, provided we govern our Affairs by Christian Principles; for though such Men have not Leisure for so much actual Preparation, yet they may have that habitual Preparation, upon which the great Stress ought to be laid in this Matter; nay, even the conscientious Discharge of their Business is an admirable Qualification for the Sacrament: A Man is serving God when he follows his Calling with Diligence, and observes Justice and Equity in all his Dealings; when he manages the Affairs of the Public with Fidelity and Honesty, without selling Justice, without Oppression, and without sacrificing the public to his private Interest. And the greater Dangers and Temptations he is exposed

to, the greater Need he hath of God's Grace and Assistance, which is abundantly communicated in this holy Ordinance. So that the Man of Business who hath any serious Thoughts of another World, ought more especially to lay hold on such Opportunities, which may secure the Salvation of his Soul: For as they who have Leisure ought to *receive*, as the best Improvement of their Time; so they that are engaged in many worldly Affairs, ought to come to the Sacrament, and learn how to sanctify their Employments.

Q. *How ought we to receive the* holy Sacrament?

A. With great *Reverence* and *Devotion*, with particular *Attention* of Mind, accompanying him that administers throughout the whole *Office;* which is admirably framed and composed to express all those pious Dispositions and devout Affections, which well-prepared Minds ought to exercise upon such Occasions; our *Repentance* in the *Confessions* and *Absolution;* our *Charity* in *relieving* our poor *Brethren*, in praying for all Conditions of Men, and in *forgiving* those that have offended us; our *Humility* in acknowledging our *Unworthiness;* our *Resolutions* of better *Obedience*, in *presenting* ourselves a *reasonable, holy*, and *lively Sacrifice* unto God; our Praises and *Thanksgivings* in the *Hymns*, and Devotions after the Communion. And while others are communicating, we may enlarge ourselves upon these Subjects, always taking Care that our private Devotions give Place to those that are public, and that we lay aside our own Prayers, when the Minister calls on us to join with him.

Q. *What* Care *has the* Church *of* England *taken to prevent the* Profanation *of the* Sacrament *of the* Lord's Supper?

A. Such is the wise *Discipline* of our *Holy Mother*, that both by her *Rubrics* and *Canons*, she trains us up by gradual Steps to a worthy Participation of this heavenly Banquet. For in our *Baptism* she requires *Sponsors*, who shall stipulate for us, and

Exhort. at the End of public Baptism. give Security for our *Christian* Education in the *Communion* of the *Church;* they being engaged not only to instruct us in all the necessary Points of Faith and Practice, but are charged to take Care that when we are fit, we be *brought to the Bishop for Confirmation.* And not the Sureties only, but Can. 59, 60, 61. the Parish *Priest* or *Curate* is particularly enjoined to *catechise, to instruct, and examine the Youth and the common People in the Principles of the Christian Religion, according to the Church Catechism;* and farther requires, that none be presented to the *Bishop* Rub. after the Catechism. for *Confirmation,* till they *can give an Account and Reason of their Faith;* of which the Minister, who is to present them, is to be the Judge; and not even then to be confirmed, unless the *Bishop* approves of them. To all this the *Church* prudently adds this important Rule, *That none be admitted to the holy Communion until such Time as* Rubric after Confirmation. *they be confirmed, or be ready or desirous to be confirmed;* the great Reason whereof is, that she may be satisfied that those who promised by their Sureties in Baptism, do renew and confirm that Contract; and that they will evermore endeavour themselves faithfully to observe such Things as by their own Confession they have assented unto. And still, to preserve the Dignity of the holy Can. 26, 27. Sacrament, her Ministers are obliged *to admit no notorious Offenders,* or *declared Schismatics,* to the Participation of it. That this Method may be more Can. 28. effectual, and that no unqualified Person may surreptitiously intrude, *Strangers from other Parishes are not to be received to the holy Communion;* and as Rub. before the H. Com. many as intend to be Partakers of it, *shall signify their Names to the Curate, at least some Time the Day before;* that notorious ill Livers may be admonished of their Faults, and give Proofs of their Exhor. before Com. Repentance before they presume to come to the *Lord's Table.* When *Warning* is given for the *Celebration* of the *holy Communion,* the whole Congregation are put in Mind of their Duty by a pathetic

Exhortation, and even in the Beginning of the Communion Service, the *Priest* that officiates lays before the Communicants the Danger of unworthy receiving, and invites only those to approach that have requisite Qualifications; so that if *pious Education* and *Christian Instruction;* if the *solemn Ratifying* our *Baptismal Vow*, and *Conference* with our *spiritual Guides;* if a particular *Prohibition* of *notorious Offenders*, and the earnest *Exhortations* of our *Pastor*, can secure these *holy Mysteries* from being abused, it must be owned our *Church* hath taken sufficient Care to prevent it. Exhort. at the Com.

Q. *But may not the* frequent Use *of the* holy Sacrament *diminish that* Reverence *we ought to have for it?*

A. On the contrary it is the likeliest Means to increase our Veneration and Respect towards it. For though Familiarity with the best of Men may be apt to diminish that Respect which was paid to them, by Reason of those Frailties and Imperfections which are sometimes mixed with very great Virtues, and which are only discovered by a great Intimacy with them; yet the oftener we converse with God in his holy Ordinances, the more we shall admire his Divine Perfections, and the more we shall be disposed to conform ourselves to his Likeness. For an Object of infinite Perfection in itself, and of infinite Goodness to us, will always raise our Admiration, and heighten our Esteem and Respect, the more we contemplate it; it being the Discovery of some Imperfection where we thought there was none, that abates the Value and Reverence we had for any Object.

Q. *What are the great* Advantages *of* frequent Communion?

A. It keeps a lively Sense of Religion upon our Minds, and invigorates our Souls with fresh Strength and Power to perform our Duty. It preserves that intimate Union that ought to be inviolable between

Christ and the Members of his mystical Body. It is the proper Nourishment of our Souls, without which we can no more maintain our spiritual Life, than we can our temporal, without eating and drinking. It raises in us strong Ardours of Love and Consolation, so that it becomes the greatest Torment we can endure to offend God and our greatest Delight to please him. It is the sovereign Remedy against all Temptations by mortifying our Passions, and spiritualizing our Affections; for how can we love any sinful Satisfaction which crucified the *Lord of Glory*, and fix our Hearts upon perishing Objects, when he only deserves, as he requires the *whole Man?* It ratifies and confirms to us the Pardon of our Sins, and repairs those Breaches which our Follies have made in our Souls. It fortifies our Minds against all those Afflictions and Calamities which are often the Lot of the Righteous in this miserable World; and administers to us such Comfort and Peace of Conscience, as surpasses all Understanding, and is only to be relished by those that make the Experiment. It is the most proper Method to make our Bodies Temples of the Holy Ghost, and to fit and prepare our Souls for the eternal Enjoyment of God.

THE PRAYERS.

I.

For God's Acceptance of our Prayers.

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servant; and that I may obtain my Petitions, make me to ask such Things as shall please thee, through *Jesus Christ* our Lord. *Amen.*

II.

For God's Help and Assistance.

ASSIST me mercifully, O Lord, in all my Supplications and Prayers, and dispose the Way of thy Servant towards the Attainment of everlasting

Salvation; that among all the Changes and Chances of this mortal Life, I may ever be defended by thy most gracions and ready Help, through *Jesus Christ* our Lord. *Amen.*

III.

For a right Use of the Holy Scriptures.

BLESSED Lord, who hast caused all holy Scriptures to be written for our Learning; grant that I may in such-wise hear them, read, mark, learn, and inwardly digest them; that I may by Patience and Comfort of thy holy Word, embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given me in my Saviour *Jesus Christ*. *Amen.*

IV.

Bp. *Kenn.* For a right Use of the holy Sacrament.

GLORY be to thee, O crucified Love, who at thy last Supper didst ordain the holy Eucharist, the Sacrament and Feast of Love. It was for the continual Remembrance of the Sacrifice of thy Death, O blessed *Jesu*, and of the Benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite; all Love, all Glory be to thee. Ah, dearest Lord, how little sensible is he of thy Love in dying for us, who can never forget thee! Woe is me that ever a Sinner should forget his Saviour! And yet, alas, how prone we are to do it: Glory be to thee, O gracious *Jesu!* who, to help our Memories, and impress thy Love deep in our Souls, hast instituted the blessed Sacrament, and hast commanded us to do this in Remembrance of thee. Let the propitiatory Sacrifice of thy Death, which thou didst offer up on the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my Remembrance, O blessed Saviour, let that mighty Salvation thy Love hath wrought for us never slip out of my Mind, but especially let my Remembrance of thee in the holy Sacrament be always most lively and affecting. O *Jesu!* if I love thee truly, I shall be sure to frequent thy Altar, that

I may often remember all the wonderful Loves of my crucified Reedemer. I know, O my Lord, and my God, that a bare Remembrance of thee is not enough: O do thou, therefore, fix in me such a Remembrance of thee as is suitable to the infinite Love I am to remember; work in me all those holy and heavenly Affections, which become the Remembrance of a crucified Saviour; and do thou so dispose my Heart to be thy Guest at thy holy Table, that I may feel all the sweet Influences of Love crucified, the strengthening and refreshing my Soul as my Body is by the Bread and Wine. O merciful *Jesu*, let that immortal Food, which in the Holy Eucharist thou vouchsafest me, instil into my weak and languishing Soul new Supplies of Grace, new Life, new Love, new Vigour, and new Resolution, that I may never more faint, or droop or tire in my Duty. *Amen.* Lord *Jesus, Amen.*

CHAP. X.

EMBER-DAYS IN DECEMBER.

Q. *WHAT* Fast *doth the Church observe at this Time?*

A. The *fourth* Season of the *Ember Days*, which are the *Wednesday, Friday*, and *Saturday*, after the *thirteenth* of *December*. The *Sunday* following being one of the stated Times to supply the Church with *Pastors* and *Ministers*, who are to feed and govern the Flock of *Christ*.

Q. *Since the* Church *is a complete Society wherein some govern, and others are governed; what is the* Duty *of all* Lay-Christians *to their* spiritual Governors?

A. To *honour* and *esteem* them highly for their Work's Sake, to treat them with *Respect* and *Reverence*; to *love* them, to *provide* for their *Maintenance*, to *pray* for them, and to *obey* them.

Q. *Wherein consists that* Honour *and* Esteem *that is due to our* spiritual Superiors *for their* Work's Sake?

A. In considering them as those that bear the great Character of *Ambassadors from* Christ; as St. *Paul* calls them; and as Instruments of conveying to us the greatest Blessings we are capable of receiving, because they relate to our eternal Salvation; and consequently regarding them as commissioned by him to that holy Office. So that the authority they have received to preside over Christians as Governors of the Church, must always be owned to come from God; and this religious Regard to their divine Mission must be expressed in the whole Course of our Conduct towards them. 2 Cor. v. 20.

Q. *What is that* Respect *and* Reverence *we ought to show towards them?*

A. The expressing by our Words and Actions all that Honour and Esteem we have for their Character in our Minds; which will oblige us to treat their *Persons* with great *Civility* in Conversation, to speak all the Good we can of them in their Absence, and to throw a Veil over their real Infirmities; never to make them the Objects of our light Mirth, nor to proclaim their Failings, in order to reproach their Persons, because it may tend to disparage and debase their Office. Not to use any scurrilous Words or contemptuous Behaviour towards them, because the Disrespect cast upon them is an Affront to their Master, whose Person they represent; for though they may be inferior to others in some human Accomplishments, yet God hath promised particularly to assist them in the faithful Discharge of their holy Calling.

Q. *But besides their* Character, *have not the* Clergy *many* personal Qualifications *to challenge from us* Respect *and* Esteem?

A. As long as *Piety* and *Virtue, Learning* and *Knowledge* have any Credit and Reputation in the World, and that Men are concerned that others

should be formed to the same valuable Principles, that their Minds should be cultivated and their Manners regulated; so long the *Clergy* will have a good Title to the Honour and Esteem of all wise and good Men. The very Method of their Education gives them great Advantages for their Improvement in all sorts of necessary and polite Learning, and raises them above the Level of those with whom they are equal in all other Circumstances; and the Subject of their constant Studies being Matters of Piety and Religion, it is reasonable to suppose they live under more lively and stronger Impressions of another World, than the Rest of Mankind; and Experience sufficiently convinces us, how much the *Nobility* and *Gentry* of the Kingdom are beholden to their Care, for those Impressions of Piety and Knowledge which are stamped upon their Education. In the most ignorant Ages what Learning flourished was in their Body, and by their Care was conveyed down to Posterity. In the most dissolute Times the greatest Examples of Piety were in their Order, and we have yet remaining eminent Monuments of their magnificent as well as useful Charity both to the Bodies and Souls of Men.

Q. *But if the* Ministers *of God do not act* suitably *to the* Dignity *of their* Character, *may we not* contemn *them?*

A. Their Character should certainly defend them from Contempt, and the Relation they have to God should secure them from our ill Usage. And in order to this it is necessary to consider, that as there is an *inherent Holiness*, whereby Men's Actions and Affections are in some Measure conformable to the Laws of God, in which Sense good Men in all Ages were esteemed *holy*; so there is a *relative Holiness*, which consists in some peculiar Relation to God's Service, of which *Things*, *Times*, *Places*, and *Persons* are capable. In this last Sense the *Tribe* of *Levi* was called the *holy Tribe*, as those that are dedicated to the Service of *Christ* under the Gospel are called

God's Ministers; not that it was always true of them that *they walked before God in Peace and Equity, and turned many from Iniquity;* for too often they *were gone out of the Way, and caused many to stumble at the Law;* but because they had a particular Relation to God in the Performance of that Worship which was paid to him. And though they may be bad Men, *yet the Effect of* Christ's *Ordinances is not taken away by their Wickedness, nor the Grace of God's Gifts diminished from such who receive the Sacrament rightly and by Faith, which are effectual by Reason of* Christ's *Institution and Promise, although they be ministered by evil Men.* Just as a Pardon passed by an immoral *Lord Keeper,* or a Sentence pronounced by a wicked *Judge,* are looked upon as valid to all Intents and Purposes, because their Efficacy depends not upon the Qualifications of those in Commission, but upon the Sovereign Authority, from whence they both receive their Commission. So that the Advantages we receive by their Administrations, and the Relation they have to God, should still preserve some Respect for their Persons. And it is doubtless a better Demonstration of Christian *Zeal* where we have a thorough Information of their scandalous Lives, to make proof of it before their lawful Superiors, that *being found guilty, they may, by just Judgment, be deposed,* than either by our Words or Actions to affront or contemn them ourselves, or to provoke others to do the like.

Mal. ii. 6, 8. Artic. 25. S. Chrys. Hom. 85. in S. John p. 558. Edit. Par.

Q. *What is the ill Consequence of* despising *the* Persons, *and* exposing the Conduct *of our* Pastors *and* Ministers *of* Christ?

A. It diminishes that Credit and Effect which their spiritual Administrations ought to have upon the Minds of Men, and makes them less capable of doing that Good which their Profession obliges them to attempt; for as much as we take from the Opinion of their Piety and Integrity, so much we lessen their Power in promoting the interest of

Religion, whose Fate very much depends upon the Reputation of those who feed and govern the Flock of *Christ*. And this the Enemies of Religion are very sensible of, who omit no Opportunity of exposing their Persons, and representing their sacred Function only as a Trade, whereby they procure an advantageous Subsistence.

Q. *But since the* Interest *of the* Clergy *is supported by what they plead for, doth not this make it reasonable to suspect that all* revealed Religion *is only* Priestcraft?

A. It is very fit that they who quit all other Methods of procuring Subsistence should live of that *Gospel* they preach; and though Men may be swayed by Interest, yet the Truth and Falsehood of Things no ways depend upon it; and the Measures of judging concerning them are quite of another Nature. It is sufficient Evidence must convince a Man, that is impartial, concerning the Truth of what is asserted: and it is reasonable to suppose that they who make it their Business to search into these Matters, should be best acquainted with the Grounds of Conviction. And we find that our Value for the *Laws* of the *Land*, and the *Art* of *Physic* is no ways abated by the great Advantages they make who follow either of those Professions.

Q. *Is it reasonable to be prejudiced against Religion upon the Account of the* bad Lives *of some of the* Clergy?

A. As long as *Clergymen* are clothed with Flesh and Blood as well as other Men, we ought not to be prejudiced against Religion, because some few are overcome by the Follies and Infirmities of Mankind; the many remarkable Instances of Piety and Devotion, of Charity and Sobriety among the *sacred Order*, should rather confirm us in our holy Faith, since they who have had the greatest Opportunities to examine the Grounds of Religion, shew forth the Truth and Excellency of it by holy Lives suitable to their Profession.

Q. *How may the* Clergy *best preserve that* Honour *and* Respect *which is due to their* Character?

A. By discharging the Duties of their Profession with great *Zeal* and *Conscience;* by behaving themselves with *Gravity* and *Sobriety,* with *Meekness* and *Charity,* the solid Ornaments of their holy Function, and the surest Method to raise themselves above the Reproaches of a malicious World; for true Value and Esteem is not to be acquired by the little *Arts* of *Address* and *Insinuation,* much less by *Flattery,* and by *complying* with Men in their *Follies,* but by *Steadiness* and *Resolution* in the Performance of their Duties, joined with all that *Charity* and *Gentleness* in their behaviour, which is consistent with being true to their own Obligations. Bp. *Stillingfleet.*

Q. *Wherein consists that* Love *we owe to the* Ministers *of* God?

A. In being ready to *assist* them in all Difficulties, and in vindicating their *Reputations* from those Aspersions which bad Men are apt to load them with. In *covering* their real *Infirmities,* and interpreting all their Actions in the best Sense; never picking out the Faults of a few, and making them a Reproach to the whole *Sacred Order.*

Q. *Why ought we to provide a* Maintenance *for the* Clergy?

A. Because they are in a peculiar Manner Servants of the great God of Heaven and Earth, to whose Bounty we owe all that we enjoy; and therefore should dedicate a Part of what we receive to his immediate Service, as an Acknowledgment of his Sovereignty and Dominion over all. And what makes this duty farther reasonable is, that in order to be Instruments in God's Hands in procuring our eternal Welfare, they renounce all ordinary Means of advancing their Fortunes; they surrender up their Pretensions to the Court and Camp, to the Exchange and the Bar; and therefore it is highly fit that their laborious and difficult Employment, purely for God's Glory and our Salvation, should

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receive from us the Encouragement of a comfortable and honourable Subsistence.

Q. *Why ought their* Maintenance *to be* Honourable *and* Plentiful?

A. That Parents may be encouraged to devote their Children of good Parts to the *Service* of the *Altar;* for it is not probable they will sacrifice an expenceful Education to an Employment that is attended with small Emoluments. And if some Persons have Zeal enough to engage in the Ministry without a Respect to the Rewards of it, yet common Prudence ought to put us upon such Methods as are most likely to excite Men of the best Parts and Ability to undertake the *sacred Function;* that the best Cause may have the best Management, and the purest Religion the ablest Defendants. It is also necessary that their Maintenance should bear some proportion to the Dignity of their Character, who are *Ambassadors for* Christ; and should raise them above the Contempt of those who are apt to be influenced by outward Appearances. For though *Wisdom is better than Strength, nevertheless,* as *Solomon* hath long since observed, *the poor Man's Wisdom is despised, and his Words are not heard.* And farther, that by this Means they may be better enabled not only to provide for their Families, which is a duty incumbent upon them as well as the Rest of Mankind, but to be Examples to their Flock in Charity and in doing Good, as well as in all other Manner of Virtue.

Eccles. ix. 16.

Q. *What* Maintenance *do the* Laws *of the* Land *assign to the* Clergy?

A. First, the *Manse,* or *House* and *Glebe,* which was the original Endowment of the Church, without which it cannot be supplied; and without which it could not be consecrated; and upon which was founded the original Right of a Patronage. *Secondly,* the *Oblations,* which were the voluntary Offerings of the Faithful, very considerable in the Primitive Times; so that the Necessities of the Church were

liberally supplied from the great Bounty of the People; and when, upon the spreading of Christianity, a more fixed and settled Maintenance was required, yet somewhat of the ancient Custom was retained in *voluntary Oblations*. *Thirdly*, Tithes, which are the main legal Support of the Parochial Clergy. The reason of their Payment is founded on the Law of God; and their Settlement among us hath been by ancient and unquestionable Laws of the Land; so that in the Judgment of the greatest Lawyers, nothing is more clear and evident than the legal Right of *Tithes*.

Q. *What makes it* highly reasonable *that the Subjects of* England *should cheerfully submit to the payment of* Tithes?

A. Because *Tithes* were granted by the Bounty and Munificence of the first *Monarchs* of this *Realm* to the *Clergy*, out of all the Lands in the Kingdom, and the perpetual Payment thereof laid as a Rent-charge for the Church on the same, before any Part thereof was demised to others. And if perhaps some of the great Men of the Realm had then Estates in absolute Property, as it is certain there were very few, if any, that had, they charged the same with *Tithes* by their own Consent, before they did transmit them to the Hands of the Gentry, or any who now claim from them. For it appears from Sir *Edward Coke*, that the *first Kings of the Realm had all the Lands of* England *in Demesne, and* les Grands Manours *and* les Royalties *they reserved to themselves; and with the Remnant they enfeoffed the Barons of the Realm for the Defence thereof, with such Jurisdiction as the Court Baron now hath*. And at this Time it was, when all the Lands of *England* were the King's *Demesne*, that *Ethelwulf*, the second *Monarch of the Saxon* Race after the *Heptarchy*, conferred the *Tithes* of all the Kingdom upon the Church, by his Royal *Charter*, which is extant in Abbot *Ingulf* and in *Matthew* of *Westminster*. So that the Land being thus charged with the Payment

Lib. 1. c. 9. Sect. 75. fol. 58.

of *Tithes*, came with this Clog unto the *Lords* and great Men of the Realm, and hath been so transmitted and passed over from one hand to another, until they came into the possession of the present Owners, who must have paid more for the Purchase of them, and required larger Rents from their Tenants, if they had not been thus charged. And whatever Right they may have to the other nine Parts, either of Fee-simple, Lease or Copy; they have certainly none at all in the *Tithe* or *Tenth*, which is no more theirs than that the other nine Parts are the Clergy's.

Q. *Were* Tithes *paid in the Days of the* Apostles, *and in the* primitive Ages *of Christianity?*

A. The Zeal of Christians in the Times of the *Apostles* was so great, that *as many as were Possessors of Land or Houses sold them, and laid the Price of them at the Apostles' Feet;* and the Devotion of the following Ages, even to the latter End of the *fourth Century*, was so remarkable for the Liberality of their Offerings and *Oblations*, that their Bounty to the Evangelical Priesthood exceeded what the *Tenth* would have been, if they had paid it; so that there was no Reason to demand *Tithes*, when Men gave a greater Proportion of what they possessed; though even during those Ages there want not Testimonies from the Fathers of those Times, St. *Irenæus*, *Origen*, and St. *Cyprian*, that *Tithes* were due under the Gospel, as well as before and under the Law, and that they were paid is plain from the *Apostolical Canons*, so called, which provide for the Disposal of them.

Acts iv. 34, 35.

Adv. Hær. l. 4. c. 34. Cont. Col. l. 8. p. 410. Unit. Eccl. n. 23. Can. 4, 36.

Q. *What Sin are we guilty of when we defraud the* Clergy *of their* Maintenance?

A. The grievous Sin of *Sacrilege*, which is then committed, as in other Instances, so in this of taking what is set apart for their Subsistence when we employ it in other Uses, or to our own particular Profit, or when we are guilty of any Fraud in paying what is due to them; which is *robbing of God*, as the *Prophet* informs us: *Will a Man rob*

Mal. iii. 8.

God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In the Tithes and Offerings. To steal then, or alienate that which is *sacred*, that which is set apart for God's peculiar Service, is called *robbing of God*, because of such sacred Things God is the true *Proprietary*.

Q. *What Examples are there in Scripture of the severe Punishment of* Sacrilege?

A. If the Sin of *Adam* was of this Kind, as some think, who ate of that Tree as *common* which God had reserved to himself as *holy*, we know how he suffered in himself and Posterity, and that the whole Earth was cursed for his Sake. *Achan* for taking a *Wedge of Gold* and a *Babylonish Garment* of the devoted Things of *Jericho*, brought a Curse both upon himself and the whole Congregation of *Israel*. *Eli*'s Sons, by robbing God of his Sacrifices to furnish their own Tables, provoked God to give not only *his People*, but the *Ark of his Covenant*, into the Hands of the *Philistines*. For the *Sacrilege* of the *Sabbatical Year* God caused his People to be carried away Captive, and the Land to lie waste *seventy Years*. And the vengeance of God lighted upon *Belshazzar* for his Profanation of the *Vessels of the Temple*. The first Transgression of this kind under the Gospel was severely punished by present Death in the Persons of *Ananias* and *Sapphira*, to manifest how heinous it was in *Christ*'s Sight, and to be a Warning for all those that afterwards should believe in his Name. And what Destruction this grievous Crime has brought upon several Families of the *Nobility* and *Gentry* of this Nation, may be seen in Sir *Henry Spelman*'s *History and Fate of Sacrilege discovered by Examples*, &c.

Josh. vii. 21. 1 Sam. ii. 2 Chron. xxxvi. 21. Dan. v. 2. Acts v. 3, 4, 5.

Q. *What Sin are they guilty of that* sell *or* buy *a* Benefice?

A. The grievous Sin of *Simony*, which is then committed when any Person is presented or collated to any *Benefice*, with Cure of Souls, *Dignity*, *Prebend*, or *Living Ecclesiastical*, for any Sum of Money,

Reward, Payment, Gift, Profit or Benefit, directly or indirectly; or by Reason of any Promise or Agreement, or any other Assurance for any Profit or Benefit whatsoever; for the preventing of which, before any Person is admitted to any Ecclesiastical Function, he is obliged in his own Person to swear that he hath made no *simoniacal* Payment, Contract, or Promise, directly or indirectly, for the obtaining or procuring such Ecclesiastical Preferment.

Q. *Why is this* Sin *called* Simony?

A. From the *Analogy* it bears to that Crime which *Simon Magus* was guilty of, who *offered Money for the Power of conferring the Holy Ghost, upon whomsoever he should lay his Hands.* The Fact which cometh nearest to the Sin of *Simon Magus*, is the *selling of Holy Orders*, the ordaining Persons to be Priests or Deacons upon the Motive or Score of Money; and though ordaining Persons, and collating them to Benefices, are not only different, but separable, yet because it is determined by the Laws of our Church, that the Office is inseparable from the Benefice, and that there should be no Ministers *sine titulo* allowed among us; therefore the giving or the taking Money for the Presentation or Collation, *&c.* (except what is appointed to be paid as Fees for Instruments) is with us called *Simony*, and made punishable as such; in as much, that, though it be not buying or selling of a spiritual Gift, it is nevertheless the buying and selling of that which is annexed to a spiritual Gift.

Acts viii. 16, 19.

Q. *What* Punishments *have been* ordained *and appointed against* Simony?

A. The Christian Church very early, when she subsisted independently upon the State, proceeded with great Severity against such as were found guilty of *Simony*. They admitted none to come into the sacred Ministry by Way of Purchase or Merchandize. *Tertullian* tells us, *That the Bishops acquired not that Honour by Bribes, but by the Testimony of their good Lives; for in the Church of God*

Apolog.

Nothing is done by the Allurement of Gifts. Accordingly in the *Canons* called *Apostolical*, it is provided and ordained, *That whosoever comes by the Means of Money, to be made Bishop, Presbyter, or Deacon, shall not only be immediately deposed, but he shall also be excommunicated.* And the *Canons* of *General* and *Provincial* Councils appointed that such Persons should not only be deposed and degraded, but they very often pronounced an *Anathema* against those that either gave or received Money, Gifts, or Bribes upon such Accounts. The *Canon Law* does not only place *Simony* among the *worst Crimes*, but declares every *Simonist* incapable of performing any Part of the *Office* of an *Ecclesiastic*, when at the same Time other grievous Crimes do not debar them by that Law. Nor doth it merely appoint, that whosoever *simoniacally* ordains and collates, &c. or who is *simoniacally* ordained or collated, shall be deposed; but that every laical Person who, either having the Patronage of a Living shall take a Bribe for a Presentation, or who upon the Account of Reward shall intercede to get one ordained, shall be excommunicated. The foreign *Reformed Churches* are no less severe in this Matter. The *Church of England* hath shewn a great deal of Care to prevent it, and, when committed, severely to punish it; she requires an *Oath in Person, that the Party presented to any Benefice hath made no simoniacal Payment, Contract, or Promise, directly or indirectly for obtaining the Preferment;* and it is to be wished that the Party presenting or collating were under the same Obligation. She ordains, that all shall be deprived, who shall be proved guilty of that execrable Crime; and it is made one of the Articles to be enquired after at every Visitation. The *Civil Power* in Christian Nations have shewn themselves rigorous in punishing this Crime, particularly in *England*, and therefore it was one of the Injunctions of Queen *Elizabeth*, in the first Year of her Reign, *that all such Persons as buy any Benefices, or come to them by Fraud and Deceit, shall be deprived of*

Can. 29, 30.

Instit. Jur. Can. lib. 3. Tit. 3.

Vide. Gratian. i. 2. 9.

Confess. Helv. c. 18. Belgic. Art. 31. Can. 40.

Injunc. 26.

such Benefices, and made unable at any Time after to receive any other spiritual Promotion; and that such as do sell them, or by any Colour do bestow them for their own Gain and Profit, shall lose their Right and Title of Patronage and Presentment for that Time; and the Gift thereof, for that Vacation, shall appertain to the Queen's Majesty.

31 Eliz. c. vii. And in the Thirty-first Year of her Reign, there was a *Law* enacted, in which several Penalties are ordained for the Punishment of those that shall be found guilty of it, *viz. That he who takes Money for presenting, shall forfeit double the Value of one Year's Profit of the Living; and that he who ordains for Money, shall, besides being otherwise censurable, forfeit the Sum of Forty Pounds;* and that whosoever obtaineth a *Presentation to a Benefice by Money,* in order to the getting himself ordained, shall, over and above his undergoing other Censures, *forfeit Ten Pounds.* And that a *Simoniacus* incurred a Deprivation and Disability by the old *Ecclesiastical Law* before the *Stat.* 31 *Eliz.* is shown by the learned Bishop *Stillingfleet.*

Ecclesias. Cases, p. 32.

Q. *Why ought we to* pray *for the* Ministers *of* God?

A. Because the great Difficulties and Labours of their holy Employment can never be supported, nor the Hazards and Dangers they are exposed to sufficiently conquered, without the particular Assistance of God's Holy Spirit. And though we may be deprived of other Opportunities of doing them any substantial Service, yet it is in the Power of the meanest to address to Heaven in their Behalf: that they may be defended from the Malice and Ill-will of bad Men; that they may have the Countenance and Protection of the Great and Powerful; that their zealous Labours in God's Vineyard may be attended with Success, and that they may turn many to Righteousness.

Q. *Wherein consists that* Obedience *we owe to our spiritual* Governors?

A. In observing all their Injunctions that are contained within the Bounds of their Commission; in submitting to that Discipline they shall inflict, either to recover us from a State of Folly, or to preserve us from falling into it. And all this from a Sense of that Right they have to command, intrusted to them by our Saviour *Jesus Christ*, and of that great Penalty we are liable to by our Contempt; *for he that despiseth them, despiseth him that sent them.* Accordingly St. *Paul* charges us *to obey them that have the Rule over us, and to submit themselves, because they watch for our Souls, as they that must give an Account.* Heb. xiii. 17.

Q. *Is our* Obedience *only due in such Things as they can prove to be the* Will of God *from* express Testimony *of* Scripture?

A. I think our Obedience to our spiritual Governors is of a larger Extent: for there is no Man but ought to be obeyed, when he convinces another that what he requires is enjoined by the express Command of God; and if this were all the Obedience that were due to them, they would be obliged as much to obey us, as we are to obey them. Since therefore God hath, in his holy Word, given them some spiritual Authority, and a Right to exact some Obedience from their Flock, the Exercise of it must be about Things indifferent in themselves, not enjoined by the express Word of God, but only noways contrary to it, noways forbidden by it. This obliges us to attend their *public Administrations* at such *Times* and *Places* as they shall appoint, and upon such *Occasions* as they shall judge proper to increase our Piety and Devotion; to submit to such Regulations as they shall think conducive towards the *edifying the Body of Christ.* The Want of this *Obedience* destroys the Peace of the Church, and insensibly leads us Step by Step, till our Refractoriness degenerates into the grievous Sin of *Schism.*

Q. *What do you mean by* Schism?

A. A *causeless Separation* from such Governors in the Church, as have received their Authority and Commission from *Jesus Christ.* If there be a *sufficient Cause,* then there may be a *Separation,* but no *Schism.* But if there be no sufficient ground for a *Separation,* it is *Schism,* that is, a *culpable Separation* which was always reckoned a Sin of a very heinous Nature: for St. *Paul* charges the *Ephesians to keep the Unity of the Spirit in the Bond of Peace,* because *there was but one God, one Lord, one Faith, one Baptism, and one Body of* Christ; and tells the *Corinthians,* that *we were all baptized by one Spirit into one Body.* The same Doctrine is taught in the Writings of the first *Fathers* of the Church, particularly of St. *Ignatius* and St. *Cyprian;* and this was reputed a great Sin by them, even before the Church and State were united; and when the Meetings of the *Schismatics* were as much tolerated by the *State* as the Assemblies of the *Catholics.*

Eph. iv. 4, &c.

1 Cor. xii. 13.

Q. *Do not the* Laws *of* Toleration *in a* State *alter the* damnable Nature *of* Schism?

A. Such Laws only exempt the Persons of *Schismatics* from any penal Prosecution; but the evil Nature of *Schism* still continues, and cannot be altered by any human Laws and Constitutions; because *Schism* is a Transgression of a divine positive Law, which God hath made for the Preservation of the Body Politic of the Church, to which *Schism* is as destructive as *Rebellion* to the State. And according to this Principle, *Donatism* and *Novatianism,* as well as *Arianism,* were counted as damnable *Schisms* under the Reigns of those Emperors who granted *Toleration* to them, as under the Reigns of those who made Laws against them.

Q. *What may we learn from the Consideration of those* Duties *which we owe to the* Ministers *of* Jesus Christ?

A. That the *Contempt* of the *Clergy* generally proceeds from a *Contempt* of *Religion;* or when it takes its rise from a more innocent Cause, is

very apt to lead to it; because a due Regard to Religion can never be maintained without a proportionable Respect to the *Ministers* thereof. That one proper Method to increase our Reward in the next World, is to do all good Offices to those that are dedicated to the Service of the Altar; because he that encourages and enables a *Prophet* for his Duty, hath an Interest in his Work, and consequently in the Reward that belongs to it. He that *receives* a *Prophet* out of Respect to his Function, shall *receive a Prophet's Reward.* That our Zeal to defend the Rights of the *Sacred Order* ought the more frequently to exert itself, by how much the more the faithful Discharge of their Function exposes them to the Ill-will and Malice of wicked and unreasonable Men. That there is no better Way to maintain the Peace of the Church, and *edify the Body of* Christ, than by preserving a great Deference for our spiritual Governors, and by submitting to their lawful Institutions.

THE PRAYERS.

I.

ALMIGHTY God, the Giver of all good Gifts, who of thy divine Providence hast appointed divers Orders in thy Church; give thy Grace, I humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully serve before thee, to the Glory of thy great Name, and the Benefit of thy holy Church, through *Jesus Christ* our Lord. *Amen.*

For the Candidates for Ordination.

II.

I THANKFULLY acknowledge, O God, thy great Goodness, who hast set apart an Order of Men on purpose to guide and govern us, to direct and assist us in Matters of the greatest Importance,

For the Discharge of our Duty towards God's Ministers.

even our eternal Salvation. Grant that I may always reverence and respect them, because they have a peculiar Relation to thee; that I may sincerely love them, because of those great Benefits I receive by their Administrations; that I may readily and cheerfully provide for their Maintenance, because *the Lord hath ordained, that they which preach the Gospel, should live of the Gospel;* and that he that is *taught in the Word, ought to communicate to him that teacheth in all good Things;* that I may never rob them of their just Rights by the least sacrilegious Encroachment; that the Fear of *Ananias* and *Sapphira*'s Punishment may continually possess my Heart, as it did the Church at first, and as many as heard it; that I may earnestly pray for them, because thy divine Assistance is so necessary to crown their Labours with Success; for though *Paul* planteth, and *Apollos* watereth, it is thou, O Lord, that givest the Increase. And above all, make me careful to *obey them that have the Rule over me,* because they watch for my Soul, as they that must give an Account, that they may do it with Joy and not with Grief; that so with a faithful Discharge of my Duty to my spiritual Superiors, I may continue a sound Member of thy Church here upon Earth, and may pass Eternity in the Society of the Church triumphant in Heaven, singing Praises and Hallelujahs to the blessed and glorious Trinity, Father, Son, and Holy Ghost. *Amen.*

1 Cor. ix. 14. Gal. vi. 6.

1 Cor. iii. 6. Heb. xiii. 27.

III.

Bishop *Taylor.* For Bishops.

O MERCIFUL *Jesu,* who hast promised Perpetuity to thy Church, and a Permanency in Defiance of all the Powers of Darkness and the Gates of Hell, and to this Purpose hast constituted several Orders, leaving a Power to thy Apostles and their Successors the Bishops, to beget Fathers of our Souls, and to appoint Priests and Deacons for the Edification of thy Church, the Benefit of all

Christian People, and the Advancement of thy Service; have Mercy upon thy Ministers the Bishops; give them for ever a great Measure of thy holy Spirit, and at this Time particular Assistance, and a Power of discerning and trying the Spirits of them who come to be ordained to the Ministry of thy Word and Sacraments; that they may lay Hands suddenly on no Man, but maturely, prudently, and piously may appoint such to thy Service and the Ministry of thy Kingdom, who, by Learning, Discretion, and a holy Life, are apt Instruments for the Conversion of Souls, to be Examples to the People, Guides of their Manners, Comforters of their Sorrows, to sustain their Weaknesses, and able to promote all the Interest of true Religion. Grant this, O great Shepherd and Bishop of our Souls, blessed *Jesus*, who livest and reignest in the Kingdom of thy eternal Father, one God, World without End. *Amen.*

CHAP. XI.

ALL FRIDAYS IN THE YEAR, EXCEPT CHRISTMAS-DAY.

Q. *WHAT* weekly Fast *is enjoined in the* Church *of* England?

A. Every *Friday* throughout the whole Year, except *Christmas-Day* happen to fall upon it, and then the *Fast* gives Way to the *Festival,* and it is celebrated as a Day of rejoicing.

Q. *Why was* Friday *pitched upon for this* weekly Fast?

A. In Compliance with the Custom of the *Primitive Church,* which always observed this Day as a *Fast,* in Commemoration of our Saviour's Sufferings, who was crucified on this Day of the Week; and what Day so proper to humble ourselves, as that on which the Blessed *Jesus humbled himself even to the*

Death upon the Cross, for us miserable Sinners? It was one of their *stationary Days*, so called, as *Tertullian* observes, from an Allusion to the *military Stations*, and keeping their Guards. They usually forebore eating till three o'Clock in the Afternoon, till which Time their public Assemblies lasted.

Tertul. de Jejun. c. 2.

Q. *How ought we to observe this Day?*

A. Not only to abridge ourselves as to the Pleasures of eating and drinking, but to retire, as much as we can conveniently, from our worldly Affairs, in order to humble ourselves in the Sight of God, to *resort to Church at the accustomed Hours of Prayers;* and particularly to employ some Part of the Day in the *Examination* of ourselves, and in the serious Review of our own Lives. The frequent Performance of which is one of the best Means to improve ourselves in all Manner of Virtue.

Can. xv.

Q. *What do you mean by the* Examination *of* ourselves.

A. The calling ourselves to a strict Account for all the Actions of our Lives; comparing them with the Laws of God, the Rule and Measure of our Duty; considering impartially how much Evil we have been guilty of, and how little Good we have done in Comparison of what we might and ought to have done; in short, to search out our Sins of *Omission* as well as *Commission.*

Q. *What are the Sins of* Commission?

A. The doing such Things as the Law of *God* forbids; which are called *Negative Precepts,* and are of perpetual Obligation, because no Circumstances can make them lawful. These are easily discovered, because they are apt to terrify the Conscience, and to make us apprehensive of the Wrath of God. And the wilful and deliberate Practice of any one of these, makes a Man a Transgressor of the whole Law; because this is not consistent with that Integrity of Mind, and sincere Regard to God and his Laws, which every good Christian ought to have; and is therefore, consequently, a Forfeiture of God's

Favour, which can no more be expected when we wilfully persist in the Practice of any one known Sin, than if we were guilty of all.

Q. *What do you mean by* Sins *of* Omission?

A. The neglecting to do such Things as God commands; which are called *Affirmative Precepts;* and do not perpetually oblige, because Circumstances may make them not to be Duties at some certain Times: though when the Nature of them is such, that no Circumstances can alter the Obligation of them, they bind as much as negative Precepts; as the Commands of *Repentance,* and *loving of God.* These Sins are not so apt to startle the Mind, because Men easier find Salvoes to allay the Sense of the Guilt of them, than for their Sins of Commission; though to awaken Men to consideration, our Saviour hath declared, that the Enquiry at the great Day will run chiefly upon the Neglect of our Duty; and therefore we ought to examine ourselves whether we have frequent and serious Thoughts of God; whether we maintain in our Minds firm Purposes and Resolutions of obeying him; whether we constantly perform the Duties of Divine Worship, and whether we serve him with Diligence and Devotion: whether we discharge faithfully the Duties of that Station we are placed in, both in Reference to the Public, and our own private Families; and whether we are active and zealous in doing all the Good we can to the Bodies and Souls of Men; in short, whether we are as ready to serve God as our own Pleasures, and whether we have the same Regard to his Worship, as we have to any other Thing we love and esteem.

Q. *When may we be said to* transgress *by our* Thoughts?

A. When they are employed about the contriving and compassing any forbidden Thing; for *he that deviseth to do Evil, shall be called a mischievous Person.* When they transgress those particular *Laws* that they are subject to; of which Sort are

dishonourable Opinions and Notions of God, undervaluing Thoughts and groundless Suspicions of our Neighbour, proud and arrogant Conceits of our own Worth; because *pious Opinions* of God, *charitable* ones of Men, and *humble and lowly* Conceits of ourselves, are *Duties* incumbent upon our very Minds. But as for all other irregular Thoughts which spring up in our Minds, and are but little in our Power, they are neither Sins nor Matter of Punishment, any farther than they are Causes or Principles of a sinful Choice. For according as we assent or dissent to those Motions that are in our Minds, so will our Thoughts have the Notion of virtuous or sinful Thoughts.

Q. *What is the* End *and* Design *of* examining ourselves?

A. That we may understand the true State and Condition of our Souls, and that our Repentance may be full and complete, and extend to all those Particulars wherein we have transgressed the Laws of God; for till we discover all our Follies and Infirmities, we can neither watch against nor amend them. Besides, this is the most effectual Method to keep our Consciences continually waking, and tender, and afraid to offend.

Q. *Did any of the* Philosophers *prescribe this Method to their Followers?*

A. Pythagoras, in the *Golden Verses* which go under his Name, particularly recommends this Practice to his Scholars. *Every Night before they slept* he enjoins them *thrice to recollect every single Action of the Day. Wherein have I transgressed? What have I done? What Duty have I omitted? Run over these Things,* saith he, *beginning from the first; and then if you have done Evil, be troubled; if Good, rejoice. This Course, if daily followed,* as is suggested by *Hierocles,* his excellent Commentator, *perfects the divine Image in them that use it, leading them by Additions and Subtractions to the Beauty of Virtue, and all attainable Perfection. Plutarch, Epictetus, Seneca,* and particularly the Emperor

Hier. Carm. Pythag.

Marcus Antonius, agree in recommending the same Practice.

Q. *Wherein consists the* Wisdom *of this Practice?*

A. In that the Seeds of Vice are hereby hindered from taking any deep Root in our Hearts; and though we may be overcome by Surprise, or the Strength of Temptation, yet if we continue in this Course, evil Habits will never be able to prevail upon us, or to strengthen and fortify themselves. By this Means our Repentance may in some Measure keep Pace with our Errors and Failings, and we may prevent the insupportable Weight of Sins of a whole Life falling upon us all at once, when it may be, we shall neither have Understanding nor Leisure to recollect ourselves, much less to exercise any fit and proper Act of Repentance.

Q. *How* frequently *ought we to* examine ourselves?

A. It is very advisable that we should call ourselves to an Account every Evening; for this Method, frequently repeated, makes the Work both short and easy, and we shall quickly find the great Advantage of it. For having a lively Sense of the Faults we commit, the succeeding Day we may learn to grow wise, and may immediately stand upon our Guard, that the same Faults may not surprise us; and knowing beforehand the Account we must give at Night, it may restrain us from indulging any Thing contrary to our Duty, either in Thought, Word, or Deed. If we defer this Examination longer than once a Week, it may prove injurious to us; for by Delay we make the Work more difficult to be performed, and may possibly forget Things of Importance to us.

Q. *What ought we chiefly to regard in the* Examination of ourselves?

A. We ought chiefly to consider the Sin that doth most easily beset us, the weakest Part of our Minds, by Nature and Custom made least defensible; for the Devil, like a skilful General, will attack us where we lie most exposed, hoping, by gaining that Post, to make the Town quickly surrender.

Therefore, in surveying the State of our Minds, we should have an Eye to those Places that will least bear an Assault, those Appetites or Passions that most frequently occasion our Fall.

Q. *Why ought this to be the main Subject of our* Examination?

A. Because it is reasonable we should secure ourselves from our greatest Danger, which is that which threatens us from this Quarter; for when we have once vanquished our strongest and most terrible Enemy, who gives us the greatest Disturbance, the Rest that remain will more easily be overcome, by a Mind raised with so noble a Victory.

Q. *What* Questions *are proper to put to ourselves every* Evening?

A. How we have spent the whole Day? What Sin we have committed? What Duty we have omitted? Whether we performed our Morning Devotions, and how? Where other Opportunities of serving God had offered themselves, how we have behaved ourselves in relation to them? If we have conversed, whether with Candour and Affability? Whether we have kept at a Distance from Slander and Evil-speaking, the Bane of Society? If we have had Leisure from Business, how we have improved our Time? If we have been engaged in Affairs, with what Honesty and Fidelity we have discharged them? If we have diverted ourselves, whether innocently, and within the Bounds of Christian Moderation? What Mercies we have received, and how thankful we have been for them? What Temptations we have resisted? What Ground we have got of the Sin which does most easily beset us? How we have governed our Passions in the little Accidents that daily happen to provoke us? What Opportunities we have had of doing Good, and how we have used them? What Opportunities we have had of discouraging Evil, and how we have opposed it? Now, by recollecting the whole Time from our rising till our going to Bed, to which Purpose a very few Minutes before our Evening's

Devotions will suffice, we shall very easily be enabled to answer the preceding Questions; so that we may heartily beg God's Pardon for those Sins we have been guilty of, and shew ourselves thankful for those Blessings he hath bestowed upon us.

Q. *What Considerations are proper to excite us to a thorough* Examination of ourselves?

A. These two especially; that when we are searching into the State of our Minds, we are in the Presence of God, to whom our most secret Thoughts are open and naked; and therefore we should be impartial, and bring our most private Actions to the Test of his Laws; for though we may impose upon ourselves and others, nothing can be hid from his Omniscience. And that we shall shortly appear before the dreadful Tribunal of God, to be tried for all that we have done in the Body; and nothing will better prepare us to escape the Terrors of that approaching Trial, than frequent calling ourselves to an Account, and thereby making our Peace with God, and reconciling ourselves to him by a sincere Repentance; for if we judge ourselves, the Sentence of Condemnation will not pass upon us.

Q. *How ought this* Examination *to be performed, when we set a longer Time apart for this very Purpose?*

A. First, We should beg God's Assistance in the Discovery of our own Vileness, that no Partiality may conceal from us the Sight and Sense of our Sins. *Secondly,* We should try ourselves by some Heads of Examination, such as are collected together in *The Whole Duty of Man,* or such as I have added at the End of this Treatise, out of the *Measures of Christian Obedience;* and where we find ourselves guilty, to write down the Instances of our Crimes. *Thirdly,* We should consider the several Aggravations of our Follies, whether committed against the Light of our Minds; with the free Consent of our Wills; and in despite of the Checks of our own Consciences? whether they have been often repeated; whether transient Acts or settled Habits. *Fourthly,* We ought to observe all those

previous Steps that have made us transgress, and which have been the fatal Occasions of betraying our Virtue and corrupting our Innocence.

Q. *What ought to follow this* Examination of ourselves?

A. Humble Confession of our Sins to God; hearty Sorrow for having offended him; earnest Supplications for Pardon through the Merits of our Saviour *Jesus Christ;* with firm Purposes, and effectual Resolutions of better Obedience for the Time to come, and of keeping at a Distance from those Occasions which have betrayed us. Where we have been preserved from Guilt, we must give Glory to God, and thankfully acknowledge that Grace which hath restrained us from Evil. If our Sins have been not only against God, but against our Neighbour, we must make him Satisfaction: we must restore whatever we unjustly have taken from him by Fraud or Force: we must vindicate his Reputation, if we have blemished it by Calumny and Evil-speaking: we must endeavour his Recovery, by making him sensible of such Sins and dangerous Errors as we have drawn him into, that he may be put into a Way of Pardon. And we must from our Hearts forgive those that have injured us, if we expect Forgiveness from God.

Q. *What are the great Advantages of* frequent Examination?

A. It makes us thoroughly acquainted with ourselves, a Knowledge which is of the greatest Importance to us. It prompts us to *Repentance,* as the only Cure for that Guilt which oppresses our Minds. It disposes us to *Humility,* from a lively Sense of our frequent Errors and Miscarriages. It keeps our Accounts clear and even; and consequently contributes very much to make Death easy and comfortable to us; for how can that surprise us, when we are ready and prepared to give up our Accounts? It is an admirable Means to advance us towards Christian Perfection, by making us careful to avoid those Faults for the future, which we have discovered in our former Conduct.

THE PRAYERS.

I.

ALMIGHTY God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Example of godly Life; give me Grace that I may always most thankfully receive this his inestimable Benefit, and also daily endeavour myself to follow the blessed Steps of his most holy Life, through the same *Jesus Christ* our Lord. *Amen.*

Thankfulness for *Christ's* Sacrifice, and for imitating his Example.

II.

LORD of all Power and Might, who art the Author and Giver of all good Things; graft in my Heart the Love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy keep me in the same, through *Jesus Christ* our Lord. *Amen.*

For true Religion.

III.

ALMIGHTY God, the great Searcher of Hearts, who knowest all our secret Thoughts, *nothing* being hid from thine all-seeing Eye; dispose me frequently to examine the State of my own Mind, to compare my Actions with the Rule of thy Laws, that nothing contrary to thy holy Will may ever find a settled Abode in my Soul; but let me so consider my Ways as to turn my Feet unto thy Testimonies: Grant that I may so impartially judge and condemn myself, that I may not be condemned at thy dreadful Tribunal. Let not Self-love impose upon me in a Matter of such vast Consequence. Let not Sloth and Negligence deter me from keeping my Accounts clear. Let no darling Passion be so far indulged, as to escape the Scrutiny of serious Examination; and when, O Lord, I have discovered my own Vileness, grant that by the Assistance of thy Grace, I may humble myself under the Sight and Sense of it; that I may from my Heart condemn all those Follies whereby I have provoked thy Wrath and Indignation against me; that I may earnestly solicit thy Pardon and Forgiveness, through the

For serious Examination of our Lives.

Merits of *Christ*, the Son of thy Love; that I may be careful to stand upon my Guard for the future, and by Prayer and Watchfulness engage thy powerful Protection, which is so necessary to support me in the Hour of Temptation, and the Day of Trial. Grant this, O Lord, for the Sake of *Jesus Christ*, my only Mediator and Advocate. *Amen.*

The Prayers for Good-Friday *may properly be used on every* Friday.

A particular Enumeration of Sins; whether against God, *our* Neighbour, *or* Ourselves; *Taken out of* The Measures of Christian Obedience, *which are all there explained in the Second Book.*

SINS against *ourselves*, are *Pride, i. e.* too high a Conceit of *ourselves*, and Contempt of others; *Arrogance, i. e.* assuming too much to ourselves in setting off our own Praise; *Vain Glory, i. e.* intemperate Affectation of the Praise of others; *Ambition, i. e.* a restless Pursuit of Honour and great Places; *Haughtiness*, in contemptuous, scornful Carriage; *Imperiousness, i. e.* a lordly Way of Behaviour, in commanding Men no Way subject to us; *Worldliness, i. e.* an over-eager Care of worldly Things; *Gluttony; Voluptuousness; Drunkenness; Revelling; Incontinence; Lasciviousness; Filthy* or *obscene Jestings; Uncleanness; Sodomy; Effeminateness; Adultery; Fornication; Incest; Rape; Covetousness, i. e.* Unsatisfiedness with our own, and an impatient Desire of more, or of what belongs to others; *Refusing the Cross, i. e.* deserting a Duty to avoid it; *Idleness, Sensuality, i. e.* an industrious Care to gratify our bodily Senses; *Carnality, i. e.* Subjection to our fleshly Lusts and Appetites.

Sins against God, are *Atheism; Denying Providence; Blasphemy; Superstition; Idolatry; Witchcraft; Foolishness*, or gross Ignorance of our Duty; *Unbelief; Hating God; Want of Zeal; Distrusting him; not praying to him; Unthankfulness; Discontent in our present Condition, or repining at his ordering; Fearlessness*, or venturing on any Thing,

though we know it will offend him; *Common Swearing; Perjuring; Profaneness; Disobedience.*

Sins against *our Brethren at large,* which are Sins of,

Injustice; as *Murder; False Witness; Slander, i. e.* defaming them with false Things; *Lying, Unfaithfulness,* or Breach of Promise; *Theft, Oppression, i. e.* wronging one that cannot cope with us in Contention; *Extortion,* or depressing in bargaining; *Circumvention,* or going beyond our Brethren.

Uncharitableness; as *Wickedness, i. e.* a Delight in doing Mischief, and making Work for others; *despising* and *hating them that are good; giving Scandal to weak Brethren, i. e.* laying in their Way, an Occasion of Sin; *Envy, rejoicing in Evil; Uncharitableness in Alms; Suffering false Stains to stick upon others,* when it is in our Power to vindicate them; *Evil speaking,* or divulging any Ill we hear or know by them; *Censoriousness, i. e.* a Proneness to blame and condemn them; *Backbiting, Whispering; Railing; Upbraiding* them with our Kindness; *Reproaching* them with their own Faults; *Mocking* them for their Infirmities; *Difficulty of Access; Affronting* them; *Uncourteousness, Uncondescension; Unhospitableness* towards Strangers; *Surliness; Malignity,* or putting the worst Sense on what is said or done by others; *Unquietness; Unthankfulness; Anger; Variance; Bitterness; Clamour, Hatred* and *Malice; Implacableness,* or Difficulty in being appeased after any Offences; *Revenge,* or returning Ill for Ill; *Cursing Enemies; Hastiness* and *Rigour* in exacting Punishments.

Discord; as *Unpeaceableness, Emulation,* or provoking one another; *Pragmaticalness,* or being *Busy-bodies, Talebearing; not satisfying for Injuries; Contentiousness; Division* and *Faction; Heresy; Schism; Tumult.*

Sins against our *Brethren,* in *particular Relations.*

Sins against *Sovereign Princes;* as *Dishonour, Irreverence; speaking Evil of Dignities; Refusing Tribute and Taxes; Traitorousness; neglecting to*

pray for them; Disobedience to them; *Resistance* and *Rebellion.*

Sins against *Bishops* and *Ministers;* as, *Dishonour* of them, especially for their *Works* Sake; *Irreverence; not providing for them; Sacrilege,* or taking away either by Force or Fraud those just Dues which were given by God for their Support; *not praying for them; Disobedience.*

Sins *of married Persons;* as, *Unconcernedness in each other's Condition; not bearing each other's Infirmities; provoking each other; Estrangedness; Unfaithfulness to the Bed; publishing each other's Faults; not praying for each other; Jealousy.* Of the *Husband* against the *Wife;* as *not maintaining her* with convenient Supplies; *not protecting her* from outward Annoyances; *Imperiousness,* or a harsh or magisterial Exercise of Commands; *Uncompliance* with her reasonable Desires, and *Uncondescension* to her pitiable Weakness. Of the *Wife* against the *Husband:* as, *Dishonour* in inward Esteem and Opinions; *Irreverence* in outward Carriage; *Unobservance* in not forecasting to do what may please him: *Disobedience* to his just Commands; *casting off his Yoke,* or Unsubjection.

Sins of *Parents* and *Children:* as, *Want of natural Affection; not praying for each other; Imprecation.* Of the *Parents* against the *Children:* As *not providing* for them; *Irreligious* and *Evil Education; provoking them to Anger* by imperious Harshness and needless Severity in governing. Of the *Children* against the *Parents:* As *Dishonour* in their Minds; *Irreverence* in their Behaviour; *being ashamed* of them; *mocking* them; *speaking Evil* of them; *stealing* from them; *Disobedience* to their lawful Commands; *Contumacy,* or *casting off Subjection* to them. Sins of *Brothers* and *Sisters:* As *Want of natural Affection; not providing for our Brethren; not praying for them; praying against them.*

Sins of *Masters* against their *Servants:* As *not maintaining* them; not *catechising* or *instructing* them: *unequal Government,* or *Injustice,* shewn in

requiring unlawful, *Wantonness* in requiring superfluous, and *Rigour* in requiring unmerciful Things of them: *Immoderate Threatening; Imperiousness,* or contemptuous haughty treating of them; *Defrauding* or *keeping back the Wages of the Hireling.* Of *Servants* against their *Masters:* As *Dishonour; Irreverence; publishing* or *aggravating their Master's Faults: not clearing,* when they can, *his injured Reputation; Unfaithfulness* in what he intrusts with them, shewn either by their *Wastefulness, i. e.* spending it for their Pleasure, or by Negligence, or *Purloining, i. e.* diverting it to their own Profit and secret Enrichment; *Disobedience; Non-observance; Answering again; Slothfulness; Eye-Service; Resistance; not praying for* him; *praying against* him.

To all which add these other Sins, which are peculiarly so among Christians, *viz. the Neglect of Baptism,* and *absenting from the Lord's Supper;* and Want *of Faith in Christ as* our *Mediator.*

Since it is possible this Book may fall into the Hands of those that may be destitute of Helps for Family-Devotion, I have added a Morning *and* Evening-Prayer *for such Occasions.*

A MORNING PRAYER FOR A FAMILY.

ALMIGHTY God! Father of all Mercies, we thine unworthy Servants present ourselves with all Humility before thy divine Majesty, to offer thee this our Morning Sacrifice of Praise and Thanksgiving for all thy Goodness and loving Kindness vouchsafed to us thy sinful Creatures. We bless thee for creating us after thine own Image and Likeness, for making us capable of loving thee and enjoying thee eternally. We bless thee for preserving us from innumerable Accidents and Dangers through the whole course of our Lives till this Time; for refreshing our Bodies the Night past with comfortable Rest and Sleep; for bringing us safe to the Light of this Day. We bless thee for our

Food and Raiment, for our Health and Friends, and for all the Comforts and Accommodations of this Life. But above all we praise and magnify thy holy Name for thine inestimable Love in the Redemption of the World by our Lord *Jesus Christ*, for the Means of Grace, and for the Hope of Glory; that it hath pleased thee to regenerate us with thy Holy Spirit, to receive us for thine own Children by Adoption, and to incorporate us into thy holy Church; and we beseech thee to give us such a Sense of thy great and manifold Mercies bestowed upon us, as may engage us to a true Thankfulness, such as may appear in our Lives, by an humble, holy and obedient walking before thee all our Days.

We acknowledge, O Lord! that we have rendered ourselves unworthy of thy Favours and Blessings, by our great and many heinous Sins: But we do with Shame and Sorrow confess our frequent Breaches of thy holy Laws, in Thought, Word, and Deed; that we have left undone those Things thou hast commanded; and done those Things thou hast forbidden; and it is of thy Mercy alone that we are not consumed. Our Sins have cried to Heaven against us, and our Iniquities justly call for Vengeance upon us: But, O most mighty and merciful God, who hast compassion upon all Men, and hatest Nothing that thou hast made, who wouldst not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive us our Trespasses, receive and comfort us who are grieved and wearied with the Burden of our Sins: Thy Property is always to have Mercy; to thee only it appertaineth to forgive Sins; spare us therefore, good Lord, spare us whom thou hast redeemed; enter not into Judgment with thy servants, who are vile Earth and miserable Sinners; but so turn thine Anger from us, who meekly acknowledge our Vileness, and truly repent us of our Faults; that by thy Pardon and Peace, we may be cleansed from all our Sins, and may serve thee with a quiet Mind all our Days. Raise up, O Lord! thy Power, and come among us,

and with great Might succour us, that whereas through our Sins, and Wickedness, we are sore let and hindered in running the Race that is set before us, thy bountiful Grace and Mercy may speedily help and deliver us.

And thou, O God! who art the Protector of all that trust in thee, without whom Nothing is strong, Nothing is holy, increase and multiply upon us thy Mercy, that thou being our Ruler and Guide, we may so pass through Things temporal, that we finally lose not the Things eternal. We acknowledge, O Lord! that through the Weakness of our mortal Nature, we can do no good Thing without thee; grant us, therefore, the Help of thy Grace, that in keeping thy Commandments, we may please thee both in Will and Deed. And thou, who never failest to help and govern them, whom thou dost bring up in thy stedfast Fear and Love, keep us, we beseech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy holy Name. And thou, who preparest for them that love thee such good Things as pass Man's Understanding, pour into our Hearts such Love towards thee, that we loving thee above all Things, may obtain thy Promises, which exceed all that we can desire.

Give unto us, O Lord! the Increase of Faith, Hope, and Charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command. Thou hast taught us, that all our Doings without Charity are nothing worth; send, therefore thy Holy Ghost, and pour into our Hearts that most excellent Gift, the very Bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee. And since thou hast given thy only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life, give us Grace that we may always most thankfully receive that his inestimable Benefit, and also daily endeavour ourselves to follow the blessed Steps of his most holy Life.

Teach us also to see how frail and uncertain our Condition is in this World, and so to number our Days, that we may seriously apply our Hearts to heavenly Wisdom; and grant, that as we are baptized into the Death of thy Son, our Saviour, *Jesus Christ*, so by continually mortifying our corrupt Affections, we may be buried with him, and through the Grave and Gate of Death may pass to a joyful Resurrection. Thou knowest, O Lord! the Secrets of our Hearts, shut not thy merciful Ears to our Prayers; but spare us, O Lord most holy; O God most mighty! O holy and most merciful Saviour! thou most worthy Judge eternal, suffer us not at our last Hour for any Pains of Death to fall from thee.

Vouchsafe, we beseech thee, O Lord! to direct, sanctify, and govern this Day, and all the Days of our Life, both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy most mighty Protection both here and ever, we may be preserved in Body and Soul.

Accept, O Lord! of our Prayers and Supplications for all Estates and Conditions of Men. Give thy Son the Heathen for his Inheritance, and the utmost parts of the World for his Possession: Succeed the Endeavours of all those who are sincerely engaged in propagating Christian Knowledge throughout the World that thy Way may be known upon Earth, and thy saving Health among all Nations. We beseech thee to keep thy Household the Church in continual Godliness, that through thy Protection it may be free from all Adversities, and devoutly given to serve thee in good Works, to the Glory of thy great Name. Scatter her Enemies that delight in Blood, infatuate and defeat their Counsels, abate their Pride, assuage their Malice, and confound their Devices. And grant that all who confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and Godly Love. Bless all our Governors in Church and

State, direct and prosper all their Consultations, that all Things may be so ordered and settled by their Endeavours upon the best and surest Foundations; that Peace and Happiness, Truth and Justice, Religion and Piety, may be established among us for all Generations. Grant that all inferior Magistrates may truly and indifferently minister Justice to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. And of thy Goodness, O Lord; comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sickness, or any other Adversity, look upon them with the Eyes of thy Mercy, give them Comfort and sure Confidence in thee, and in thy due Time a happy Deliverance out of all their Afflictions. Assist those who in all Appearance draw near the Time of their Dissolution, and so fit and prepare them against the Hour of Death, that after their Departure in Peace, and in thy Favour, they may be received into thine everlasting Kingdom. And we beseech thee, O Lord! mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that those Things that we have faithfully asked according to thy Will, may effectually be obtained to the Relief of our Necessity, and to the setting forth of thy Glory, through *Jesus Christ* our Lord, in whose blessed Name and Words we continue to pray, saying, *Our Father, &c.*

AN EVENING PRAYER FOR A FAMILY.

ALMIGHTY God, Father of our Lord *Jesus Christ*, Maker of all Things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickedness, which we, from Time to Time, most grievously have committed by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against us; we do

earnestly repent and are heartily sorry for these our Misdoings, and the Remembrance of them is grievous unto us.

Have Mercy upon us, O Lord! after thy great Goodness, according to the Multitude of thy Mercies do away our Offences, wash us thoroughly from our Wickedness, and cleanse us from our Sins; create and make in us new and contrite Hearts, that we, worthily lamenting our past Follies, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness. Grant us, O Lord! the Assistance of thy Holy Spirit, that for the Time to come, we may think and do such Things as be rightful, that we, who cannot do any Thing that is good without thee, may by thee be enabled to live according to thy Will; that thy Grace may always so prevent and follow us, to make us continually to be given to all good Works. And thou, O God! who knowest us to be set in the Midst of so many and great Dangers, that by reason of the Frailty of our Natures we cannot always stand upright; grant to us such Strength and Protection as may support us in all Dangers, and carry us through all Temptations.

Help us, O Lord, to withstand the Assaults of the Enemies of our Salvation, the World, the Flesh, and the Devil, and with pure Hearts and Minds to follow thee the only God. Grant in our Souls the Love of thy Name, increase in us true Religion, nourish us with all Goodness, and of thy great Mercy keep us in the same. And thou, O God! whose never-failing Providence ordereth all Things both in Heaven and Earth; put from us, we beseech thee, all hurtful Things, and give us those Things which are profitable for us; and since it is thou alone canst order the unruly Wills and Affections of sinful Men, grant that we may love the Things which thou commandest, and desire that which thou dost promise, that so, among the sundry and manifold Changes of the World, our Hearts may surely there

be fixed where true Joys are to be found. Dispose us by all the Means of Grace we enjoy to attain that everlasting Salvation thou hast promised, that we may both perceive and know those Things which we ought to do, and may have Grace and Power faithfully to fulfil the same.

Teach us, O Lord! so to number our Days that we may apply our Hearts unto Wisdom; and grant that neither the Splendour of any Thing that is great, nor the Conceit of any Thing that is good in us, may any way withdraw our Eyes from looking upon ourselves as sinful Dust and Ashes, but that we may press forward toward the Prize of the High-calling that is before us, with Faith and Patience, with Humility and Meekness, with Mortification and Self-denial, with Charity and constant Perseverance to the End; that so when we shall depart this Life, we may sleep in the Lord, and at the general Resurrection at the last Day, may be found acceptable in thy Sight, and receive that Blessing which thy beloved Son shall then confer upon all those that truly love and fear thee.

Charge thy holy Providence, O Lord! we humbly beseech thee, with us this Night, and by thy great Mercy defend us from all the Perils and Dangers of it. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities that may happen to the Body, and from all evil Thoughts that may assault and hurt the Soul.

Extend thy Goodness, O Lord! to the whole Race of Mankind; have Mercy upon all Jews, Turks, Infidels, and Heretics; take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them home to thy Flock, that they may be saved among the Remnant of the true *Israelites*. Grant unto all them that are admitted into the Fellowship of *Christ*'s Religion, that they may eschew those Things that are contrary to their Profession, and follow all such Things as are agreeable to the same. Let thy continual Pity cleanse

and defend thy Church, and because it cannot continue in Safety without thy Succour, preserve it evermore by thy Help and Goodness. Bless all our Governors both in Church and State, that in their several Stations they may be useful and serviceable to thy Glory and the Public Good. We make our humble Supplications to thee for all our Benefactors, Friends, and Relations, and also for our very Enemies; let thy Fatherly Hand be ever over them, let thy Holy Spirit be ever with them, and so lead them in the Knowledge and Obedience of thy Word, that in the End they may obtain everlasting Life. Look with an Eye of Pity and Compassion upon all those who are any Ways afflicted or distressed in Mind, Body, or Estate; give them Patience under all their Sufferings, and in thy due Time a happy Issue out of all their Afflictions.

And as we pray unto thee, O God! for ourselves and others, so we desire to bless and praise thy holy Name for all thy Goodness and loving Kindness to us and to all Men. We give thee hearty Thanks for the Preservation of us the Day past, and the Rest of our Lives from innumerable Accidents and Dangers, for the Comforts and Conveniences as well as the necessaries of Life, but above all, we laud and magnify and adore thy Goodness in the Redemption of the World by the Death and Passion of our Saviour *Christ*, both God and Man; who did humble himself even to the Death upon the Cross for us miserable Sinners, who lay in Darkness and in the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. Teach us to express our Thankfulness, by submitting ourselves entirely to his holy Will and Pleasure, and by studying to serve him in true Holiness and Righteousness, all the Days of our Life. Accept O Lord! of these our Prayers and Praises, in and through the Mediation of *Jesus Christ*, our blessed Saviour and Redeemer, who hath taught us when we pray to say,

Our Father, &c.

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This Table may be of Use to direct devout People to Prayer for particular Graces, &c. in their Retirements at Noon, or any other time of the Day; as also on Days of Thanksgiving, or of Fasting and Humiliation.

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